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Quaker Thought and Life Today





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From a Facing Bench

THE PHOTOGRAPH ON THE COVER is of John and Eric Mehan, members of Southampton Monthly Meeting, Pennsylvania. At Philadelphia Yearly Meeting they participated in a program for young Friends, called "Getting with It through Music." The picture was taken by Elizabeth S. Taylor, a student in George School and a member of Cheltenham Monthly Meeting, Pennsylvania.

WE AT FRIENDS JOURNAL try to keep an ear to the ground and to be aware of what is going on among Friends wherever they may be. We read carefully newsletters from Meetings all over the United States and publications of Friends in other parts of the world. But, alas, in most instances they keep us abreast only of events that already have occurred or will take place just after a deadline.

We want to inform our readers in good time about events they may like to attend, but we need help.

When your Meeting (or Quarterly Meeting) plans a program or invites a speaker of general interest for Friends, please tell us about it as soon as possible. (Yearly Meeting schedules are listed routinely.) We must know, at least two weeks in advance of our publication dates (the first and fifteenth of each month), about an event to be held soon after our publication date. A longer notice is even better.

Many readers, even those who are unable to travel, enjoy reading about activities planned by Friends groups. So for the benefit of "armchair travelers"—and genuine travelers—let us know about the plans of your Meeting.

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Today and Tomorrow

Comes Silent, Flooding In, the Main

IF WE LOOK AROUND in meeting for worship at this person and at that person and think of the tragedy and suffering behind the quiet faces, we realize that the more we know of our fellow Friends the more we are aware of their pain and grief, the intolerable pain and grief. Yet the pain and grief have to be tolerated. They have to be borne.

The lives of our fellow Friends show us how people bear intolerable burdens. Somehow they come to terms with them. The sorrow and suffering cannot be pushed away. They have to be met. In some fashion they must be accepted and woven into life.

Some form of crucifixion is inseparable from life. This is what Christianity tells us; this is what most individuals are obliged to discover in their private lives. Until we have been forced to find this out for ourselves, if only through watching others, do we really believe it or do we unconsciously think that if we love God and learn to live close to Him, we shall have smooth, comfortable lives? That God guarantees His children freedom from torment?

Again and again in private lives this idea is disproved; individuals are crucified; they have to live with it. How?

How else but by patient waiting, by openness so that God's strength can build up inwardly, by some measure of acceptance so that there may be some measure of healing. "Tarry ye in the city of Jerusalem, until ye be endued with power from on high."

Such waiting is sure to be hard. It is an "anxiety-making" experience. It may show us unrecognized truths about ourselves. It may unleash unconscious drives and create inner turmoil and disturbance. If we can hold on, go through the turmoil, we have expectation of coming into a place of quietness, confidence, and clarity—still painful, but not uncertain or confused.

"For while the tired waves, vainly breaking,
Seem here no painful inch to gain,
Far back, through creeks and inlets making,
Comes silent, flooding in, the main."

Giants in These Days

WE LIKE TO THINK there is some connection between two of our favorite memory gems. If there is, an old thesis, for which we claim no originality, gets some weight.

One is from Genesis: *There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown.* We read into that the same ingrained idea

of primitive peoples (and some neoprimitive peoples) that the present generation always is a degeneration.

The other is a recent sentence of Clive Barnes, a critic on the staff of the New York Times: "It is human nature to like our local lads best when they have made good elsewhere."

Either one, or both, can be quoted in reference to two recently published items.

One is an appreciative essay on the *Journal* of John Woolman by Kenneth Rexroth in *Saturday Review*. About this giant (whom Quakers refer to so often that we can consider him a "local lad," with no disrespect to his memory), Kenneth Rexroth writes:

"He came, he spoke, he conquered, solely by the power of an achieved spiritual peace, a perfectly clear personality through which that Quaker Inner Light shone unimpeded from Friend to Friend. It is this moral quality, once called humility in days before our terminology of the virtues became hopelessly confused, that elevates Woolman's writing to the level of great prose. . . ."

"Is Woolman's *Journal* taught in school? Is it one of the hundred best books? It certainly should be. Social action and a resurrection of spiritual values—these the troubled youth of America are teaching themselves today. If a people can be said to have a soul, Woolman like Whitman and Whittier after him, was an avatar of that soul. It is the soul that keeps the body, even the body politic, alive. When the Inner Light goes out, the body is only an unstable mixture of complicated molecules and soon rots away."

The other item is the publication of a report by the Church of England Liturgical Commission. It refers to the saints and heroes of faith commemorated in daily services by the Church of England and suggests that new names be added at the level of the diocesan calendar. It is a way of honoring them and reminds some of us of the Roman Catholic practice of canonizing saints.

Among them is George Fox (January 13). Others are John and Charles Wesley (March 3), the founders of Methodism in the eighteenth century, and John Bunyan (August 31), the Puritan author of *The Pilgrim's Progress*. All had difficulties with the Church of England.

So, the thesis, such as it is, is that there are local lads who are giants in *these* days. We do not recognize them as such (John Woolman and George Fox wanted and had less honor in their day than they have now), and they, in their modesty, are the last to think of themselves as anything special. They are the unpaid or underpaid workers in the vineyard of religious renewal, social justice, and human betterment. Their names may be unknown outside their communities. Some are young, but not too young to have caught a gleam they will follow forever.

It is not that they have to be honored in their time. It is that this time, like any other, would be the better if we stopped thinking that giants lived only in those days.

On Eldering

by Susan Bax

NOWHERE in the original tradition of Quakerism is any person or any group given special privileges or responsibilities. We are a group of equals seeking the will of God.

When we appoint committees, it is to take advantage of division of labor—to transact more business and to make the best use of the distribution of talents among the members.

Any decisions that are made by the committees are made on behalf of the whole Meeting. All rights and all responsibilities reside with each of the members.

Ministry and Oversight in my Meeting wants to assume sole responsibility for eldering because members have been eldering one another—and attenders—in an insensitive manner. I suggest there is another way of dealing with this problem than by asking a special group to take over this function.

Any person who feels he is prompted by God to go to another person to approve or disapprove of that person's behavior has a responsibility to do so. Perhaps it would be advisable first to go to Ministry and Oversight and discuss the concern. Then, should it appear appropriate, the person with the concern and a member of Ministry and Oversight would go to "elder" together.

Now, this concern to speak from God is a different matter from expressing a personal opinion. I have no hesitation in going to a person and saying, "Thank you for your message," or, "That spoke to my condition." I have a great deal of hesitancy about going to a person and saying, "I didn't understand what you meant, could you explain it?" or, "The experience you spoke of is apparently quite opposite to mine; I wonder if we could discuss it." Yet, in not raising such opinions with people, I know I am being irresponsible.

This is important—learning how to receive and give vocal ministry. There are two parts. One is doing it—that is, listening to others and speaking oneself in worship. The other part is discussing it—testing, analyzing, appreciating, criticizing, organizing. These two parts are the key to all learning—experiencing and then organizing the experience so that it may be used.

On several occasions I have taken part in discussions about "what we do in meeting for worship." Every time this has been an immensely valuable experience. In these discussions, people who have been worshipping with one another, often for years, are able to share their innermost spiritual gropings. It becomes clear that we sit in meetings doing disparate things, often isolated from one another.

After such a discussion, we always feel much closer

and are strengthened in our own approach to worship. At all these discussions, a great sense of relief is present, often voiced by one person who has long struggled in silent worship without knowing what he is doing. Sometimes this amounts to anxiety and sometimes even guilt. Some people are afraid to speak in meeting because they have no idea how to.

And all this happens because we do not talk to one another—because we misunderstand the nature of the sacredness of the meeting for worship.

What is sacred is our relationship with God and with one another. The words we use merely express this, and whether they do it well or badly surely is suitable for discussion. For if we do not begin to winnow the wheat from the chaff the quality of our meetings for worship probably will not improve.

Part of the experience through which we learn is the example set by other people.

In a meeting in which most of the people do not know whether they are spending their time rightly or not, there are few standards in silent or vocal worship by which newcomers can learn what a Quaker meeting is. The problem is further compounded when Ministry and Oversight elders an unsuitable message in private. As far as attenders at worship are concerned, the unsuitable message still stands as an example of the sort of message one may give.

As a Meeting we are in trouble; we have lost our standards, our self-discipline, and our sense of responsibility.

When somebody speaks unsuitably in meeting, I sit there smugly thinking, "Why does not someone from Ministry and Oversight do something?" Probably some members of Ministry and Oversight wish the problem would go away.

But we should all be opening ourselves to the Light so that we may be receptive to what our response to the situation should be. The direction to act may come to any of us, not just members of Ministry and Oversight, and then we should act. We must take the risk of the meeting for worship blowing up in our faces. We should come to meeting on Sunday morning prepared to face reality, not just to relax.

Afterwards, then, we should have a post mortem. We should have enough concern for each other to be able to say, "What was wrong and right about the elderd message?" "Was the eldering appropriate?" "Could it have been done in a more creative manner?"

Only by doing this are we going to be able to learn—learn to listen to God and interpret the message and learn to love and respect one another.

I suggest we ask Ministry and Oversight to consider how they may lead us to become knowledgeable and responsible members of the Society of Friends. May the rest of us consider our true responsibilities.

Meeting Visiting for Fun and Profit

by R. W. Tucker

OH, THE SOLEMNITY. Oh, those eloquent exhortations in these pages and at Quarterly and Yearly Meeting sessions on how Meeting visiting is essential to the life of our Religious Society.

Why are we surprised that their effect is nil? I think it is because exhortations to duty rarely move human beings; Quakers differ only in that we are guilt-motivated, so that if the exhortation is especially eloquent we may find perverse enjoyment in feeling guilty.

Why doesn't somebody point out that Meeting visiting is *fun*?

There are areas, of course, where Meetings are so far apart that Meeting visiting becomes a major project. Even here, it's worth considering.

When I was active in Young Friends, we sometimes made group expeditions to distant Meetings. The purpose was the excursion, not the Meeting visiting, and we had a ball. Today Cornelia and I take occasional weekend trips and visit a distant Meeting while we're at it. Again, the purpose is primarily the trip. Vacations offer chances, as do business trips or conventions, for visiting Meetings in distant places, and, again, Meeting visiting is not the purpose.

Yet, in all, the visiting adds a dimension that otherwise would not be there. We are no longer strangers in a strange place. We are among Friends. We learn things about the vicinity we would not otherwise know. We meet people worth meeting.

Where Meetings are closely clustered, the absence of Meeting visiting becomes downright odd. I know members of Meetings around Philadelphia who never have visited Meetings a mile away and have no notion of the differences between nearby Meetings, even though they already know members of the other Meeting through committees or Quarterly Meeting. Such Friends are impoverishing themselves and are detracting from their usefulness to their own Meetings. But that's a solemnity, and I'm trying to discuss *nonsolemn* reasons for Meeting visiting; apologies, please.

Here's what I've been doing since I returned to Philadelphia Yearly Meeting six years ago, and here's how and why it's fun.

I examine a map and find an area in deep countryside that looks interesting, a place where I've never been. I look for nearby tourist attractions. Then I examine the Yearly Meeting book of Meetings. I look for a small Meet-



Cropwell Meetinghouse, New Jersey, was built in 1809 at a cost of \$1767.21, not including donated labor for "halling" building materials.

ing in the area. I make sure it is not Quarterly Meeting day, or Monthly Meeting day if the Meeting is a Preparative Meeting and Monthly Meeting is at the other meetinghouse. (Only five or six Friends may be there, or it may even be closed.) I look also for an optional Meeting that is nearer, in case we start late or hit bad traffic.

Then, on the appointed day, we get up early, pack a picnic lunch, and take off.

In the wintertime, picnicking is out, but it is a time for visiting city or suburban small Meetings.

Why small Meetings? The relevant solemnity here is that they need visitors with special urgency. But the nonsolemnity is that they are glad to have visitors. The result is Instant Welcome. It's heartwarming.

Besides, you're not just going somewhere for an hour and going away again. You chat with Friends there and learn things. Things about them. Things about their Meeting. Things about the neighborhood. The last is a special value if you are, like me, a collector of local lore.

You explain that you have with you a picnic lunch and ask where's a good place to picnic. Being local people, they know. They also know what to warn you away from. Often they will offer their burial ground. Some of our pleasantest picnics were in Quaker burial grounds.

Sometimes you can make this sort of trip a joint expedition: You visit a distant Meeting at the same time as friends who live on the other side of it and picnic together and enjoy good company. Occasionally this can be organized massively. There must have been a dozen of us, mostly old friends who hadn't seen each other for a while, who converged last summer one First-day on Tuckerton Meeting, New Jersey, and then adjourned to a beach. I recommend the trip to others with a warning: Be sure to take along mosquito repellent.

Some rather interesting small Meetings are near major tourist attractions.

Center Meeting is right around the corner from Wintertown, in Delaware (but don't go there on Monthly Meeting day!).

Marlboro Meeting is near Longwood Gardens, Pennsylvania. This Meeting has an astonishingly beautiful view of rolling Chester County farmlands.

Exeter Meeting is near Hopewell Village, a great place for children, and French Creek State Park, a lake with free beach and picnic areas, and the Daniel Boone Homestead (over-rated). The beautiful Oley Valley starts just beyond. (This last is one of the great underknown attractions of eastern Pennsylvania.) Over hilly, fertile farmland, houses and barns nestle against the green. They are built of the native stone, a very white limestone, and they are all Federal period. The barns have Palladian windows.

Exeter is interesting architecturally more than most meetinghouses, and historically, because the Boone and Lincoln ancestors are buried there. It is the only Meeting I know that still does not use any grave markers at all. That poses a problem for the American Legion, or whomever, on Decoration Day. (I think we should not allow paramilitary organizations to put markers in our graveyards, anyway; so it delights me to go to Exeter and see the flags just stuck into a bank.)

Beware of annual meetings at otherwise unused meetinghouses. They have to be held to keep the property tax-free, and they can be disappointing as meetings for worship.

Still, last year's annual meeting at Parkersville, Pennsylvania, is one of the best and deepest meetings for worship I have ever been privileged to attend. And these are an opportunity to inspect meetinghouses and learn lore. Parkersville is my candidate for loveliest exterior among stone meetinghouses, although the trim is the wrong color and the interior is not kept up well.

The old, enormous, red-brick meetinghouse in Greenwich, New Jersey, also is unusually beautiful. It was built around 1800 and has been idle more than a century. Salt air has weathered its woodwork charmingly.

Plumstead is a less than beautiful meetinghouse, but it has a spectacular view for miles across Bucks County, Pennsylvania—all the way to the Delaware on a clear day. It also has an amusing tale about local Tory bandits who were caught and hanged and had to be buried outside the burial ground wall. It is said, though, that the bodies got moved inside by the dark of the moon.

Upper Providence, near Collegeville, Pennsylvania, is best seen on the fifty-one First-days when it is not in use, because sheep safely graze upon its grounds and snooze under its portico.

Elklands Meeting, Pennsylvania, up in the Endless Mountains, commands the kind of mountain view that typifies the region.

As the accompanying quiz suggests, these random remarks scarcely scratch the surface of what can be learned at other Meetings. And I have not attempted to tackle the most pleasurable aspect of Meeting visiting—the people you meet; their marvelous variety of concerns and opinions; their steadfastness in witness in small, unnoticed ways; their warmth and kindness and good company.

It's Friends themselves that are the most fun of all.

Does Thee Know?

1. For which two meetinghouses are the travel directions, "Go to the racetrack and turn right"?
2. What unused meetinghouse in Pennsylvania commands a view of four states?
3. What two Meetings have exciting tales to tell about the Revolutionary War?
4. What is the funny little house, buried into a bank at the door of Radnor Meeting, Pennsylvania, for?
5. What Meeting has four front doors? Why?
6. Which double stone meetinghouse has the largest, heaviest, most elaborate set of dividing shutters of them all?
7. What early Meeting was constructed by boatwrights and has fitted rafters like those of a ship?
8. What Meeting has to share much of its parking space with Mormons?
9. What two-story meetinghouse was partly wrecked by a hurricane twenty years ago and has been rebuilt as a one-story house, to its considerable improvement?
10. Why does Quakertown, New Jersey, have two burial grounds?

(Answers are on page 280)

Ancestor Worship

by Floyd Schmoe

ONE FIRST-DAY I attended meeting for worship in an ancient meetinghouse in London.

When meeting closed, an elderly Friend spoke to me, welcomed me, and offered to show me the meetinghouse, which was built more than three hundred years ago.

Behind the simple brick structure was the burying ground, a small yard enclosed by a brick wall and filled with graves. The rows of plain marble slabs were alike and blackened by age—all except a row down the middle. Their tops seemed to have been polished by many hands.

The latest burial, my guide said, had been made in the 1780's. "The children use it now as a playground. They play leap-frog over the markers and hide-and-seek among the graves."

"And what do the ancestors think of that?" I asked.

"What did thee say?" she asked, cupping an ear.

"What do the ancestors think of this play?"

"Oh, they love it," she whispered.

The Manifoldness of Life

by Carol Murphy

IT HAS BEEN said that philosophy begins in wonder. So does religion. We stand in awe before the heavens: "The heavens declare the glory of God." We stand in awe before mountains, oceans, the intricate design of a flower, and the strange, seeking restlessness of man's own unconquerable mind.

Let us forget our petty concerns for a time and lose ourselves in wonder before the world around us.

Not many of us feel awe before nature nowadays. Many of us do not even feel at home in nature. For many of us, it is a place of wet feet, mosquitoes, and animals red in tooth and claw. We have become estranged from nature and are only beginning to awaken to the need to cherish her if she is to continue to feed us and recover from the abuse so exhausting that the soil can grow only the dragon's teeth of war between hungry and overcrowded populations.

If we are to make peace between man and man, we must make peace between man and nature. How shall we regain a reverence for life?

Religious ascetics traditionally have withdrawn from their senses: Let us reverse this procedure and go out from ourselves along the marvellous pathways of nature.

Close your eyes and hear the wind in the leaves, the distant scream of a jay, the chatter of a squirrel. Remember the bursts of birdsong you have heard and the murmur of streams. Breathe in the smell of damp autumn leaves, of fir balsam, of drying hay. Recall the taste of sun-warmed blueberries, of crisp apples.

When you open your eyes in nature, look about you at the admirable variety of living things and the marvellous shapes of leaf and flower. Let us enjoy these things unashamedly, and be able to say with Thomas Traherne: "You never enjoy the world aright, till the Sea itself floweth in your veins, till you are clothed with the heavens, and crowned with the stars: and perceive yourself to be the sole heir of the whole world, and more than so, because men are in it who are every one sole heirs as well as you."

Feel your way into the worlds of your fellow-sojourners on this earth. It is easy to sentimentalize about a bird's song. It is not so easy to discover what the song means to the bird itself. What is a bird's world?

William Blake asks: "How do you know but ev'ry Bird that cuts the airy way, Is an immense world of delight, clos'd by your senses five?"

The bird's world is different from ours, because birds



trace their way through life largely by unlearned behavior. A bird does not have to learn how to be a bird. If we find it difficult to understand birds, it is because we are unique in that we have to learn to be human, with little instinct to guide us, and our minds can make symbols and ideas, so that we can experience things and think and talk about them. Yet we share the great world of vivid feelings and awareness. The bird's world is one of emotion, not of thought; of rituals of courtship and territorial defense; a world where life is a dance—clothing passion with instinctual form.

Lose the hurried clock-consciousness of our days. Respond to the larger rhythm of the seasons: The slant of the sun, the phases of the moon, the swing of the constellations through the sky, the first bluebird of spring, and the first snowbird of autumn. Nature is always on time and never in a hurry. Feel the assurance of the return of the seasons. Know that next summer's bud is forming while this summer's leaf is still spread to the sun.

Feel your way into the marvelous tolerance for experiments in living that we see in nature. Here is no shame or guilt, but courageous affirmation of varieties of life patterns. Wheat and tares grow up together. Who shall dare to say that what are weeds to us may not be wheat in God's eyes? We can look over the horizon of the purely human with sympathy for the other-than-human living beings whose ways are not our ways.

The manifoldness of life shows that God has given a

franchise to every experiment in living from toads to hummingbirds, from parasitism to sainthood. God's first commandment to life is: Thou shalt explore every possibility. Consider the freedom God has given us; how, like a wise parent, He stands aside and lets us grope toward the light.

Having wondered at the variety of nature, let us feel our way into the interdependence of living things in the web of life, the dependence of flowers upon bees and of animals upon the plants, which alone can create living tissue from the sun, air, soil, and water.

Let us even see the dependence of the prey upon the predator, which protects against disease and overpopulation in return for his forays. Let us honor the humble carrion beetles and bacteria, which reduce the bodies of the dead to rich soil again, completing the cycle. What Saint Francis called "our sister the death of the body" is a part of life.

God's second commandment to nature is: Thou shalt be interdependent. We are a part of this web of life. We make and are made by the world that surrounds us. We live at the hazard of all that we influence. There is no immunity, no isolation possible for us. When we are invited to consider the lilies of the field, we are being asked to share their involvement with life and death and their lack of guarantee of physical security.

There is peace in nature, but it is not the peace of security. It is the peace of acceptance of challenge and danger. Angels will not lift us, lest we dash our feet against a stone. Whether we live or whether we die, we belong to the Lord.

Then, let us learn to nourish sides of our personality that have been starved in our individualistic, rationalistic culture. We need to learn how to be unashamedly receptive, intuitive—united with a larger whole. Sometimes this side of ourselves is called "feminine," sometimes, "mystical." Let us open inner doors to this aspect of ourselves and find that reconciliation with nature becomes reconciliation with ourselves. Then we shall find the courage to be part of a universe larger than ourselves.

Finally, let us find the growth in nature; above all, in ourselves as part of nature, of the fostering and redemptive love that contrasts with the world of challenge and survival of the fit. Think of birds feeding their young every few minutes of a long, hot, summer day. Think of the vixen teaching her fox cubs how to get food. Think of the lengthened human childhood, which calls for parenthood as a way of life, not an occasional episode. Think of the way mankind has extended its fostering care to the sick and the helpless. There is something new toward which creation travaileth until now.

Perhaps the meaning of the Christ is that God is able to manifest His nature in Creation by means of a created nature—man's proper, seldom-realized capacity to love.

Billy Taught Me Something

by Signe Wilkinson

All my conceptions of frustration revolve around the face of six-year-old Billy, pale, even in summer.

Billy and his sister and brother were the only white kids in a city shelter for those whose parents have more important things to do than watch after their children.

The first time I laid eyes on Billy he was sitting in a corner by his iron ward bed separated from the others but under the protective gaze of Mrs. Robinson. Not *the* Mrs. Robinson, but big, black, hit-if-they-speak, Mrs. Robinson.

Billy was out of his seat in a flash and like a little chimp was trying to climb to my face for a kiss. The first thing I noticed was a franticness about him and the desperate, pleading gleam in his eyes. The hand of the law dragged him back to his place, as it will again, and I went on with my tour of the "shelter."

Being new at the whitesaviorsocialworker game, I was immediately drawn to the attractive or co-operative children. All had a desperate need for all the love I, or anyone else, could give them. Each needed a parent.

So, it took a while to notice that the challenge of a child who would attack for a kiss and then spit in my face was beginning to make me open myself to him.

I tell myself now that the reason I never got through to him in more than a very superficial way was that I was only with the group for three days a week for a month. When Billy threw a tantrum in the middle of a street, we had to think of the majority's interest; so he was dragged back to the shelter. But in the pool, when he was paddling badly towards me, he was so easy to help. Maybe it was the length of time I was there or the contrast between Mrs. Robinson's rule-by-fist and our leniency—whatever the excuse, I know I didn't do a single thing for Billy that could begin to equal the impression he made on me.

Billy's look shows in the faces of the children at the Little Egg Harbor Yacht Club, who have parents and boats and size 6x bathing suits from Saks Fifth Avenue. Their longing for love is the same as Billy's and like that of every other child I've ever met. They are as deprived of satisfaction as Billy. Their violence isn't usually released in tantrums and destruction but is pent up and emerges subtly as a cocky, yet hollow, superior air.

As Billy grows, it will be harder and harder to recognize what it is that he, like us, needs. If, later, he is sent to jail to protect the majority, we lose one life, and it will be because we, in our safe, rule-by-fist, hit-if-they-speak world, have lost sight of something.

Brotherhood Is Not a Magic Word

by Claire Walker

AS A LANGUAGE TEACHER who has participated in three exchange programs with the Soviet Union, I have talked with Russian teachers, waiters, government representatives, clerks, maids, and students, as well as with my American and Russian-American colleagues.

In the midst of these adventures, I had six precious months in England and many talks there with British colleagues and fellow Quakers. My conclusions at this point are several. They are not entirely reassuring.

I am afraid that we have had the wrong idea of what brotherhood involves. I suspect we have been going about our seeking of brotherhood too naively. I believe we can do better, but only if we are willing to discipline ourselves and work hard enough.

First, what is brotherhood?

As an abstraction, it is apt to connote to us a warm state of mind and feeling in relation to other people, but it comes only after years—maybe generations—of painstaking building. The first approach—simple courtesy, respect, and consideration—has to be followed by a patiently growing network of personal relationships and a deepening awareness on each side of the values of the other side.

This follow-up is the part that is hard. Americans of good will do not make a serious study of Soviet values. Instead, we tend to look for the Soviet values that find their counterpart in our own familiar and traditional values and proclaim these as the great common ground between our cultures.

True, we have our brief rapprochements, like the linkings in space of two cosmonaut crews.

I treasure the memory of three Soviet teachers who were sightseeing in Washington, politely exclaiming over the Capitol but going into excited raptures over the squirrels running about the Capitol lawn. (In Moscow, squirrels have long since disappeared.)

In Baltimore Friends School, a student unexpectedly making a welcome speech in Russian brought tears to the eyes of the two visiting Soviet teachers and her own Russian teacher.

I was able to understand the emotion of the teachers when, in School 185 in Leningrad, their student presented me with a huge souvenir key, saying in flawless English that this was a key to the city—that I already had the key to their hearts and did not need to be given that one.

In Moscow, my husband's Soviet colleague, whom we

respected profoundly, obtained tickets for our delegation of three to the world-famous puppet show, and we remember fondly both the superb artistry of the puppeteers and the hospitality of our host, who before the show treated us to cream puffs and beer from the theater buffet.

On the eighth floor of the Ukraine Hotel in Moscow, the floor supervisor asked us if we cared to write in the guest book. We could have asked for the complaint book, but we chose the compliment book. We felt we had a share in the triumphant display soon afterward of the banner for the best-served floor in the hotel, and enjoyed it with the staff.

All these things are warm in my awareness of past experiences, and they are meaningful. There are many American and Soviet individuals who are accumulating their own fond memories, but these recollections do not make Soviet and American citizens brothers. Having feelings of closeness to people under certain circumstances or at particular times still falls short of providing the common ground on which to think of brotherhood.

Every American knows that the Soviet Union wages a campaign against the American government in its daily press, that it persecutes religious and minority groups, that it invaded Czechoslovakia.

Every Soviet citizen knows that the United States has bogged down on the race question, that it is waging an aggressive war in Vietnam, and that an almost hysterical anti-Communism campaign has gone on in the United States these fifty years.

Are we moving on to the broad common ground that alone will be the foundation of any brotherhood between our two societies? Or are we, to use the expressive Russian figure, in a state of roadlessness between the first paths of courtesy, respect, and consideration and the sunny meadow of mutual trust and regard? If we ignore or do not properly assess the differences between our cultures, we not only will not find any roads but also will conclude that the terrain is impassable.

The greatest value difference between the Soviet culture and our own, it seems to me, is the one that has caused our greatest confusion from the beginning: The status of the individual. Many Americans long have had a deep-seated conviction that the Soviet state is like a slave state where the people have no rights and are brought up in strict conformity with authoritarian prescription. This impression has been modified in recent years. So is there a difference or is the individual role in both cultures the same?

The conclusion I have come to is that the individual plays just as important a role in Soviet society as in our own and that he may be even more strenuously encouraged to develop to his highest potential. But he lives his life in a different framework. Given this condition, he can use every potential he has. Soviet society has a lack of

manpower. The individual with initiative and industry can go to the top of the educational ladder without regard to financial circumstances and can choose from many jobs.

The keynote of the ten-year schools to which we were assigned was encouragement of the individual to perform successfully. In classes of seventy to eighty pupils, functioning as two sections for each grade, the teachers knew all the pupils and often their families. School principals whom we met were proud of knowing every child in their schools. These were, of course, among the selective schools where some special subject matter was introduced from the second grade—in the case of our assigned schools, the English language—and not all schools can reach this ideal. But we are talking about values now, and the huge depersonalized mass institution comparable to our city high schools is not a value so far accepted in the Soviet Union.

Furthermore, the basis of the selection to the special schools is not native ability. IQ tests are not used in the Soviet school system, and our use of psychological tests like these in placing youngsters is highly disapproved of as unfair and undemocratic prejudging. Those in education there point out that many other factors besides native ability go to make the child and determine his success in school and in life. High motivation, strong character, family ideals, tough moral fiber may more than compensate for a less generous gift of intelligence, and each individual is entitled to show what he can actually do, how he can respond to the challenge he meets.

The really fundamental difference between Soviet and American values concerning the individual is a function of the closeness and intimacy of the Soviet child's early associations.

Before the youngster at every stage of growing up is the ideal of service to his group and to his country. At the age of first grade (seven years) the child is welcomed to school on the opening day by the tenth-graders, who are dressed specially for the occasion and have provided themselves with flowers and little gifts for the new class. At the age of ten, when officially accepted into the Young Pioneers on Lenin's birthday, the child himself solemnly promises to try to study, work, and live for his country in a manner worthy of the great Lenin.

The curriculum is founded on the assumption that every child wants to know his country's past and share in the common intellectual heritage of Russian citizens. The course of study is centrally prescribed, and the boast is made that a child transferring from Moscow to Vladivostok loses in school only the time it takes to travel from one city to the other. There is some leeway and some variation in the last two years of the ten-year school, but the core program is intact.

Of course we may raise the question, just what is the actual impact of all this on the youngsters? Do they take precepts and preachings and recruiting with as much salt

as do American youngsters? Well, of course there is salt, and there are the cynical ones. But I must say that Soviet youngsters of all ages look mighty healthy, hearty, and happy. The point is that they live surrounded by things being commonly said and done that are comparatively little known here.

I was asked to introduce some American poem of my choice to a ninth grade. I chose a favorite that I remembered from junior high school, some lines with strong imagery and feeling. This was McLeod's "Lone Dog":

I'm a lean dog, a keen dog, a wild dog, and lone;
I'm a rough dog, a tough dog, hunting on my own;
I'm a bad dog, a mad dog, teasing silly sheep;
I love to sit and bay the moon, to keep fat souls
from sleep.

There's more of it. But the teacher turned it all down.

"What does it say?" she rather diffidently inquired so as not to offend me.

"It praises individual courage," I answered, rather surprised at the question.

"But individual courage to do what, for what purpose, in whose service? Just for oneself?" she pursued.

I suggested that we could try another poem in the collection, perhaps Frost's "Stopping by Woods." She liked that one.

The child grows up into a society that has a different attitude than ours does toward the individual. For instance, I complained to a Soviet graduate student about the surly and inefficient service of a waitress.

"You know," said he, after I had begun to wonder whether I had overstepped the bounds in raising the question at all, "if you could tell us how we could raise the level of our service, you would have many people in our country indebted to you."

"Well," I began, "in my country, if a person did not do the job she was hired to do any better than that, she would not be kept on the job."

"You mean tell her that she couldn't work, that she had no job? Oh no! we couldn't do that! In her case, she just doesn't feel like trying, and she doesn't see why she should when she doesn't feel like it. All we can do is put pressure on her through the collective to change herself. Firing her is out!

"But when she asks for a vacation pass to take a trip, the collective (all the employees of the restaurant) can say: 'We are getting many complaints because of your service; you are a hindrance to the progress and reputation of this restaurant. It is not time yet for you to receive a vacation pass. Try to improve in your work; take an interest in doing a good job; then ask again.'

"So in time she will see, and maybe she will get better. But it takes a lot of time."

All this reminds me of conversations with my own fellow teachers several years ago when we had been con-

fronted by a European traveler with his observations on Russian and American society.

The Soviet people, he told us, firmly believe that they are building a new, unique world order which requires everything they can give to it and which they think is the future hope of the whole world. This is their dynamic, and it makes their society alive and vigorous.

What is the American dynamic? he wanted to know. Realizing that protecting what we have was not a suitable answer, we groped for a better one. All we could ever think of was the development of the individual. But in terms of what? His own self-development, for himself? Whatever that concept may have represented in the past, is it a real dynamic in our society now? Is it even respected?

Another aspect of the contrast hinges on the printed word. Americans, with their trust in a free press and their assumption that we have one, are fond of questioning Soviet citizens about their restrictions.

"But no one has the right to print falsehood!" I heard a noted Soviet critic say to his American questioners. My Soviet roommate explained to me that some things people write have value and some do not; if something has no value, is there any point in printing it?

The differences between us are deep and real. So we come to the question: Can we do any better than we have been doing in our efforts to build a common ground of mutual trust and regard? I believe so, but we must not be naive or narrow.

I think there is one particular procedure open to all Americans who are willing to take a great deal of trouble to do some of the building: Become informed.

We are short of persons who can do anything with the Russian language, who know Russian literature even in translation or have any more than hearsay knowledge of the political philosophy of the Soviet Union.

Knowing the Russian language is a good touch; it warms the Russians to hear it from Americans. But many of them know English, and they know that whereas Americans have heard of Peter the Great, Catherine the Great, and Rasputin, they do not know such names as Lomonosov, Repin, and Isokolsky. They know the names of our cosmonauts as well as their own; we may not know either. They have heard of many of our states and big cities, while many of us cannot even recognize, let alone name, half of the fifteen Soviet republics and an equal number of important cities.

Our ignorance of the political-philosophical background of the Soviets is even more of a barrier between us. It is almost a matter of principle with Americans to be unaware of so much: That the word *soviet* itself means council or big committee; that the name Lenin was not the revered Bolshevik's own but one which he took from the Lena River that ran through the town of his exile in politically formative years; that Lenin himself was the care-

fully brought up and well educated son of well-to-do professional parents; that the Communist Party has a definitive program, based on an assumption of peace in the world, that is pledged to be fulfilled by 1981.

How accessible is such information to us and how commonly known? The retort that the Soviet people also harbor great misconceptions, distortions, and ignorance about us does not make the deficiency on either side into a constructive force for building common ground.

Everyone can study and learn, not in the spirit of approving or disapproving but in the intention of discovering the facts, which must be taken as given. Every American who objectively undertakes to raise the level of his factual knowledge about the Soviet Union does the cause of eventual human brotherhood a service, however small.

Beyond this, an increasing number of Americans are getting opportunities which are precious indeed. Some become acquainted with Soviet citizens here or there. Some of us are lucky enough to develop common professional interests with one or more Soviet citizens. The correspondence required to keep up these contacts is slow, frustrating, and hard to maintain, but such efforts are among the few little footpaths into the roadless expanse we have to traverse.

First Ministry

SUN STREAMED ASLANT through the tall windows of the old meetinghouse. A thrush sang in the orchard. The last latecomer had tiptoed to a seat. The silence had begun.

Walter, in his corner at the back, always hoped it would not be broken. He had worshipped there for forty years, and he knew how difficult—and often impossible—it was to put a broken silence together again. He had never dared himself . . .

This morning, though, Walter became restless. Most unusual. At first he fought it, but it fought back. And "it" was stronger, and trembling and sweating, Walter rose unsteadily.

He never remembered the words he used. Very brief he was. A couple of sentences or so. His first in Meeting for forty years! He got the impression that they were not listening. No one looked his way.

He contrived to slip away after, avoiding conversation. But in the street someone caught his arm and held him.

"So glad to hear you this morning, Walter! So glad!" It was Samuel Farthinglass, elder, and the Meeting's "father", and Walter, excusably, felt a modest elation. Samuel went on: "I went to my doctor last week about my ears. I've found it difficult to hear in meeting for a long time. The doctor syringed my ears out. He's done a fine job. I heard every word you said—every word. Most gratifying!"

L.G. in *The Friend*

By Charles A. Wells:

The Senate Rebellion Against the War-Makers

RECENT DEVELOPMENTS in the nuclear arms debate open the way for concerned citizens to make much more of an impact on policy-making than in the past. President Nixon's decision to proceed with the "Safeguard" anti-ballistic missiles (ABM's) around our present Minute Man emplacements, rather than in defense of our cities, admittedly straddles the issue. But it also is a step-at-a-time arrangement which makes possible intervention by Congress when appropriations are sought. Thus Congress, particularly the Senate, can still act to halt the further escalation of the nuclear arms race and will do so if members get enough support from an informed public.

The Senate Armed Services Committee hearings on the anti-ballistic missiles have, in the past, habitually been conducted without benefit of the testimony of any of the great physicists who really created the atomic age. They were not invited to testify, for they are known to oppose further missile developments as futile and self-defeating.

Only the generals and admirals, along with weapons scientists and technicians employed in arms production and who favor additional nuclear arms, have been heard.

Consequently, most press dispatches that have reached the public have been loaded with distorted and fear-charged arguments that no informed nuclear physicist would support. This, of course, was the way the military-missile-industrial combine wanted the news stories to sound. Moreover, relations between the defense industry and the Congress do not inspire confidence.

The committee leaders and chief spokesmen, Senator Richard Russell, of Georgia, and Senator Henry Jackson, of Washington, come from states that are the recipients of large Air Force and missile contracts. (After all, who could buck Boeing and still expect to be re-elected in the state of Washington!) And their chief counterpart in the House presents an even more dismal picture—with the home district of Representative Mendel Rivers of South Carolina favored so frequently by lush Pentagon contracts.

A new and promising mood now exists in the Senate on the all-important issue of nuclear arms, however. There won't be another attempt to obstruct the lawmakers like the farcical Gulf of Tonkin Resolution, which the White House and Pentagon used to shut off debate in the Congress on Vietnam. (The Gulf of Tonkin Resolution was even prepared before the incident occurred.)

Important Republican voices are taking the lead. Sena-

tor John Sherman Cooper, of Kentucky, and Senator Clifford Case, of New Jersey, aren't stooges of the arms industry but are GOP party stalwarts whom this Administration can't muzzle. They will be backed by influential Democrats—Senators Fulbright, Mansfield, McGovern, and others—who are determined that the Senate recover its influence. Senate leaders have made it clear that they will now conduct public hearings on nuclear missilery whenever needed—at which the leading atomic physicists will testify, nearly all of whom will oppose the new ABM program. The scientists will explain why an ABM system cannot add to our security. For if we push such a project, the Soviet Union will do likewise, each canceling out the other's gains. They will describe the Multiple Intercontinental Re-entry Vehicle (MIRV), which will carry numerous small but powerful H-bombs in its nose cone, capable of overwhelming any ABM defense. Both the United States and the Soviet Union have plans well advanced for MIRV's. Meanwhile the Pentagon teams continue to push proposals that are not supported by the nuclear scientists.

The public outcry when it was discovered that the Pentagon was proceeding to set up hydrogen missiles in suburban backyards in fifteen major cities, without the knowledge or consent of Congress or the public, gave the Senate leaders unexpected support. For one mishap—and there have been several near misses despite Pentagon disclaimers—would leave a smoldering heap of poisonous rubble surrounding a crater five to ten miles in radius.

Shouldn't official deception stop at the atom? Many in the Senate believe so. And at this point there is the desperate need for a Department of Peace, to coordinate and promote the truth, curb and expose deceit, further communication and understanding with the Russian scientists and political leaders who are as fearful of nuclear war as we are. For in Moscow as in Washington, there is the same contest for power between fanatics and men of reason.

The Purpose of Life

ALL PERSONS are part of an endless process into which no one can completely see. But it has direction and purpose whose essence is growth and refinement. Built into it all is the absolute of love: God's love. Sometimes we are able to show exceptional refinement and growth through the quality of our feeling toward a particular person. When this happens, we simply are being more alert to God's unfailing love for us all. Accordingly, we are then better able to reach out to others and to be more helpful and understanding in dynamic ways. Each person is given life in order to express God's will for the development of civilized men and women. The goal of satisfactory relations therefore should set the tone of everything we do.

WILFRED REYNOLDS

Come Holy Spirit

Come Holy Spirit,
Proclaim thy Divine Majesty,
Let thy glory shine forth.

Come, Father of the poor,
Come, Giver of reward,
Come, Light of the wise.

Supreme Comforter,
Charming host of the soul,
Delightfully refreshing.

In labor, rest,
In heat, tempering,
In weeping, comfort.

O most blessed Light,
Fill my inmost heart,
Thou trustworthy One.

Without thy enlightenment
Man is nothing,
Man is innoxious.

Wash what is unclean,
Moisten what is dry,
Heal what is sick.

Bend what is inflexible,
Warm what is cold,
Direct what is out of the way.

Grant me thy fidelity
Through thy assurances,
Thy sevenfold sacredness.

Bring virtue to moral perfection,
Bring glorious fulfilment,
Bring thy eternal joy.

*(Translated from an early Latin
hymn by LEVINUS K. PAINTER)*

Meeting for Worship

There is a sweetness in silence
which delights the spirit.
But, like the Tao,
to express it destroys it.

Yet the expression may spark
a phoenix in ashes
to soar to the source
of spirit, peace, silence.

STEFANO BARRAGATO



Divine Fullness

The step of each person
is holy land.
The being of each person
is the temple of God.
Each person's real
expression is heaven.

J. D. LEUTY

Psalms

If the Lord were my shepherd,
what more could I ask?
He would make my spirit to lie down
in green pastures.
He would lead my spirit
by the still waters.
He would give me the peace within,
the peace one seeks, but hardly finds,
the peace that restores my soul.

Though I walk in the valley
of the shadow of death,
though He call me to His service
when my life would be taken from me,
not even this great an evil
would I fear.
For his rod and his staff—
the tools of the shepherd—
would guide me and keep me
in the paths of love.

In the presence of hatred,
before those who would call themselves
my enemies,
He would prepare me a table.
For, as all chances to serve
are banquets for the spirit,
the chance to love,
in a circumstance where spite and hatred
are returned,
to live out
"Father, forgive them, for they
know not what they do"—
this is the greatest banquet.
This is keeping the Faith.

And so my cup of joy would run over
with the joy of being able
to serve my Lord.
Surely goodness and mercy
would follow me all the days of my
life.

And I would dwell in the house,
the halls, the corridors, the rooms,
the life,
of the Lord
here and now, then and forever,
always.

If the Lord were my shepherd,
What more could I ask?

GEOFFREY D. KAISER



Quaker Meditation

A poet tries
to make a point
with just a few
good strong words—

Hammer
Sweat
Rock
Earth

A novelist has the luxury
of using many words
to fill in the picture
with adjectives and adverbs—

Quickly
Quietly
Lavender
Mellow

History measures character
in the manner of a novelist:
Take the long view,
measure in depth—

Consider
Examine
Research
Reflect

Life, an impatient poet
with a pencil stub,
marks men moving from
uncertainty to Truth—

Fox
Penn
Naylor
Dyer

LYLE TATUM

Prayer

Please, God,

Give to my mouth
your words
Give to my arms
your work
Give to my mind
your thoughts
Give to my heart
your love
Give to my soul
your peace.

ROBERT LATIMER

Reviews of Books

Isaac Collins: A Quaker Printer in 18th Century America. By RICHARD F. HIXSON. Rutgers University Press, New Brunswick. 241 pages. \$8.00

ALTHOUGH THIS BOOK is written as a contribution to the history of early printing and publishing, this reviewer will treat it as the biography of a Friend.

Collins' Quaker parents died when he was in his early teens. At fifteen years of age he was indentured by his uncle to a master printer. Then, in 1770, at the age of twenty-four, he joined Philadelphia Monthly Meeting, and the same year he formed a partnership with fellow-Quaker printer Joseph Cruikshank. Thereafter he established his own printing shop in Burlington. Later he moved it to Trenton and finally to New York City.

Isaac was not only a Quaker printer, but also a Quaker's printer. His firm published the religious journals of Richard Davies, Sara Grubb, Job Scott, and George Fox. He published writings by John Woolman, Anthony Benezet, Granville Sharp, William Savery, Henry Tuke, and Joseph Gurney Bevan. He also published several

textbooks by Lindley Murray. The largest books he printed and published were Fox's *Journal* (two volumes, 1800), a reprint of William Sewel's *History of the Quakers*, and two editions of *The Holy Bible* (1791 and 1807).

The "Collins Bible," as it was known for years, was said to have been the most accurate printing of the book to that time. Some of its proofs were read eleven times, and one report has it that its only printing errors were one broken letter, one misplaced comma, and "thy" for "the" in I Timothy 4:16. Larger books by the 1790's often had elaborately decorated bindings, but Isaac's books were plainly bound. They were also well bound, for Isaac insisted on competent craftsmanship.

Isaac's most popular publications were the Bible, the New Testament (several imprints), and Lindley Murray's textbooks. He also published a series of "medical" books, of which one interesting item was New York Quaker Doctor Valentine Seaman's *Midwives Monitor and Mothers Mirror*, a manual for midwives in 1800.

Isaac also applied for and received the

then coveted and regularly remunerative position of "public printer," first for the colony, and later for the state of New Jersey. He held this position for twenty-five years, during which time he also published an annual *Almanack*. He also edited, printed, and distributed a weekly newspaper for eleven years. He was a meticulous editor, and his presses (he had by this time a "two-press" shop) produced clean copy.

As a public printer, he was obliged to publish appeals to patriotism, militia lists, and calls-to-arms. In his newspaper he also did so, for he felt that he should be "useful to the cause of Liberty." For these activities he was disowned by his Meeting. As the "commotion" (Burlington Meeting's word for the Revolutionary war) subsided, he was readmitted to membership. Thereafter he was a regular attendee, a member of numerous Meeting committees, and often his Meeting's representative to Quarterly Meetings. His Meeting had disowned him, but he never disowned Quakerism. He was always adamantly anti-slavery, and in other respects also a conscientious and public-spirited citizen.

In 1771 he married Rachel Budd of Philadelphia. They had fourteen children, thirteen of whom survived to adulthood. Their daughter, Rebecca, said to have been Isaac's favorite child, became the wife of Stephen Grellet. A granddaughter tells us that when Stephen asked Isaac for Rebecca, Isaac was at first opposed. "The favor was most unwillingly granted, and only after much conflict and much consideration." It would be interesting to know why. Was Stephen too evangelical for Isaac and Rachel? Or had he already shown signs of being away from home a great deal?

Except for Isaac's Revolutionary lapse, both parents were deeply devout and consistently loyal to their Meetings.

Most, perhaps all, of their children became Friends. Their eldest son, Charles, grew to become the most compulsive (the author says "almost fanatical") Quaker in the family. It is reported that he wouldn't buy a book whose pages were sewn together with thread made of Southern cotton. He is also said to have once refused to share a Friend's umbrella because it was covered with cotton cloth. He also failed in a business venture, which Isaac could never quite understand, nor did he ever fully forgive his son for it.

Isaac was not given to such excesses. As a young man he didn't wear plain clothes. He was really dressed up for his wedding (so was Rachel), on which day he wore a peach-blossom colored coat, which was fully equipped with large patch

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pockets and lined with "elaborately quilted white silk." He also wore silver knee buckles, white silk stockings, and shoes that are described as "pumps," all of which was topped off with a three-cornered beaver hat. Even in later life his colorful vests, "fine Holland linen," and his silk stockings were described by a relative as the "admiration of his daughters." But by 1806, when his portrait was painted by New York artist John Wesley Jarvis, he was attired in a sombre-colored plain coat, with stand-up collar and no lapels.

Rachel died in 1805, the victim of a vicious New York City yellow fever epidemic. She and Isaac had lived together for thirty-four years, had raised a large family, and Isaac was now fifty-nine years old. He retired from his New York firm in 1807, as soon as the second edition of his *Bible* was seen through press. The next year he moved back to Burlington, the town he liked best, to live out his years of retirement, and "to mourn out the remainder of my days, which may not be many," as he wrote to a nephew in Philadelphia. He died of a stroke in 1817 in his seventy-second year, and was buried in a cemetery adjacent to the old meeting-house where he and Rachel had worshipped during the first years of their married life.

Richard Hixson's biography is well researched and well written. He has used Quaker archival material at Philadelphia, Haverford, and Swarthmore. He shows a limited knowledge of Quakerism, however, resulting in a few errors of fact. The author also occasionally favors us with uncomfortably un-Quakerly turns of phrase. These are minor matters, however, for the book was not written primarily for Friends. It interestingly deals with many topics—such as early American city life, colonial printing establishments, Revolutionary newspapers, the content of almanacs, etc.—not touched upon in this review. Of more interest to us is that it gives a detailed and intimate picture of an eighteenth century Friend and his family. And it shows us the degree to which in those days Quakerism was not merely a body of beliefs and a manner of worship, but also a way of life—a way of life for every day of one's life.

MAURICE A. MOOK

If Man is to Live (A Rediscovery of the Meaning of the Atonement) By BEVERLY MADISON CURRIN, Abingdon Press, New York. 174 pages. \$3.50

WRITTEN AS a prologue, three main parts, and an epilogue, the thesis of *If Man is to Live* (not really a new idea) is that an understanding of the atonement is the heart

of Christianity. A searching analysis of the Gospels (in the prologue) launches into many arguments about the death of Jesus that introduce all kinds of questions anent the Church and the failure of Christianity.

The first part is involved with the crucifixion and many exhaustive reasons regarding its necessity. Part two concerns the interpretation of the crucifixion, going into a critical and detailed life of Paul. Part three continues with our facing the truth and being transformed—becoming part of the colony of heaven: Applying the lesson of the crucifixion. We end where we began—at Christ's Cross.

The epilogue, naturally, is the Easter story. Beverly Currin concludes that it is time for us to begin living as resurrected Christians. WILLIAM M. KANTOR

CBW: Chemical and Biological Warfare. Edited by STEVEN ROSE. Beacon Press, Boston. 204 pages. \$7.50. (Paperback, \$1.95)

THIS BOOK is based on the proceedings of the Conference on Chemical and Biological Warfare in London last February. The conference was part of a project to collect material and information in the struggle for peace. The papers and summaries discuss weapons, chemical and biological warfare in use, research policy, legal aspects, and ethical problems. The text is in nontechnical language. A glossary is furnished.

Though much of modern weaponry, including napalm, involves chemistry, the discussion of CBW is limited to the agents that work through toxicity and infectivity, rather than physical means such as explosion or heat.

Much of the controversy and much of the secrecy stems from the Geneva Conventions adopted by a generation horrified by the use of poison gas in the First World War. Proponents and developers, however, maintain that poison gas is more "humane" than "conventional" weapons. A whole ideology has grown up around this grisly enterprise, yet the ideology is largely secret because of the classified status given the subject.

It is brought out, nevertheless, that the issue is not so much CBW as such versus "conventional" weapons, but the increase in the flouting of international law and other restraints. An example is the use in Vietnam of antipersonnel bombs and mass starvation by use of chemical agents to destroy crops.

Special attention should be given a discussion of ethical problems of medical doctors and the responsibility of scientists.

FRANK LORNITZO

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The rate is 13 cents a word for at least 12 words; discounts are offered for 6-11 and 12-24 insertions within a year. A *Friends Journal* box number counts as three words. Address Classified Department, *Friends Journal*, 152-A North Fifteenth Street, Philadelphia, Pennsylvania, 19102.

Until June 15, as another special service to its younger readers, *Friends Journal* will accept for one dollar each (which must be sent with the copy) classified advertisements (fewer than fifteen words) of students in Quaker schools and colleges and Quaker students in other institutions. These, for example, may offer things wanted or for sale or exchange, baby-sitting and other services, vacation jobs, hobbies, and travel.

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URBAN AFFAIRS SPECIALIST—Male, married, 3 children, Quaker, age 36, doctorate, published action research, 13 years experience as public school teacher, university teaching, consultant overseas in developing country and administrator of Job Corps program. Experienced with federal projects of HEW, HUD, and O.E.O. Currently coordinator of urban affairs program of a consortium of four universities. Available July 1969. Write Box W-454, *Friends Journal*.

YOUNG MARRIED WOMAN, B.A. in English, seeking position in school or other Quaker organization. Served as Assistant Director of Admissions on College level. Knowledge of related administrative areas. Evelyn Quinell, 15 E. Upsal Street, Philadelphia, Pa., VI 4-2983.

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SUPERVISOR OF AUXILIARY ENTERPRISES. Responsible for administration of Student Center, summer conferences program, and other miscellaneous duties. Contact John Batley, Westtown School, Westtown, Pa. 19395. Phone 399-0123.

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A NEW BOOKSTORE IN BALTIMORE: Gulliver's Books, 2517 N. Charles St., Baltimore 21218. Always a good selection of titles in many categories. Drop in to see us! Bill and Jo Ann Robinson.

FREE: 8-PAGE LEAFLET, "Study Guide for Report of the Fourth World Conference of *Friends*." Full Conference report, \$1.50. Valuable to individuals and study groups. *Friends World Committee*, 152-A North 15th Street, Philadelphia, Pa. 19102.

Spiritual Autobiography in Early America. By DANIEL B. SHEA, JR. Princeton University Press, Princeton. 280 pages. \$7.50

DANIEL SHEA discusses twenty autobiographies written by Quakers and Puritans in the seventeenth and eighteenth centuries; all represent this period's spiritual climate.

Of the Quakers, John Woolman is the best known. Rufus Jones once said that the *Account* of John Churchman of Nottingham, Pennsylvania, was his favorite lesser known journal. The *Journal* of Thomas Chalkley, of Maryland and Philadelphia, contains many exciting stories of his adventures among the Indians and the slave-owning planters of the West Indies.

The *Memoirs* of Daniel Ferris, of Wilmington, and the *Account* of Elizabeth Ashbridge, of Goshen Meeting, are little known today. The same pattern runs through all of these autobiographies: Early temptations resisted, moments of "conversion," later moments of illumination by the Spirit, and dedication to the call to follow the Light traveling among *Friends*.

Although there are similarities to Quaker journals found in the autobiographies of Puritan writers, *Friends* will not feel at home in reading their spiritual works. Increase and Cotton Mather and Jonathan Edwards wrote from too divergent a religious culture.

The concluding chapter, on the autobiography of Benjamin Franklin and his influence on later writers, is one of the most valuable sections of Daniel Shea's book.

BLISS FORBUSH

Learning Through Games. By ELLIOT CARLSON. Public Affairs Press, Washington, D. C. 179 pages. \$4.95

WAR GAMES have been used by military strategists for more than a hundred years, but not till the advent of the computer was there a proliferation of gaming into business, politics, and subjects requiring decision-making at various levels of education.

"Games live up a training program," say business officials, "because the participant becomes totally involved." About fifty university business schools use management games. The popularity of this technique has filtered down to high schools and the grades. Along the way there have been reassessments of the value of games in the curriculum. Most critics say there is no evidence that players learn anything they could not have learned from conventional methods of teaching.

There is a growing concern that students are more interested in winning than in what the game is supposed to teach them.

WINIFRED P. HEALEY

Letters to the Editor

Our Goal and Our Tether

CHARLES A. WELLS' STATEMENT of the economic goal of democracy (Friends Journal, February 15) seems to contradict the view of the founding fathers no less than it distorts the view which would seem appropriate for friends of truth and of God. Wells says (my paraphrasing): The goal of democracy is that all segments of our society shall move forward economically together.

This idea has the hollow ring of campaign oratory. It is a superficial wishing for consensus that ignores and tends to hide the anciently established facts of privilege and privation.

Was not the proper goal of our national society indicated in the Declaration of Independence? Is it not "to secure" all those rights ("among these are Life, Liberty, and the pursuit of Happiness") with respect to which "all men are created equal"? And is not this goal right in line with Friends premises and aspirations? Whenever we discover some men enjoying legal rights the exercise of which deprives other men of equal opportunities, then and there our goal calls for a step forward.

The securing of the equal economic rights of all has yet to be undertaken by us on a national scale. This does not mean, as Charles Wells' words would lead one to believe, that man has come to the end of his tether "as an economic and political creature." On the contrary, it means that we have not begun to explore the implications either of our goal or of our tether. It means we must re-examine premises.

To find the economic dimensions of life and liberty, within the limits of our tether of equal rights for all, it seems necessary to take a new look at the nature of property. The very word "property" has a prominent ethical connotation. Friends logically could be expected to take the lead in investigating the time-honored legal concepts of property and the ultimate legal sanctions for upholding disputed claims.

Pertinent in this connection is the fact that chattel slaves were legally protected property in the United States until political might, exercising its military arm, brought an end to that kind of property. Henry George, an outstanding political-economic thinker, said the ownership of land is equivalent to the ownership of men. It may be found that property in land is a vicious anachronism, overdue for the scrap heap.

WENDAL BULL

Burnsville, North Carolina

Our Successes, Our Failures

THE MOVING LETTER written by Kenneth K. Maher, Jr. (Friends Journal, January 1) leads me to reflect that the best thing for the Society of Friends would be ten thousand such convincements from Roman Catholicism—if they are of such obvious quality, honesty, perceptive wisdom, and awareness of where we Quakers stand in 1969. This would do the Roman Church a lot of good, for they would not miss the ten thousand, and the circumstance would stir them to renewed dedication to the root from which we both spring.

Perhaps Friends Journal ought to publish regularly the best letters of application. In the Swiss Yearly Meeting, letters of application, with those of the counsellors who recommend, are sent to each member. Thus we all know something of the impulsion that produces the new Friends. Is there a way that copies of such letters from American Monthly Meetings could go to you more or less automatically?

I recall the conspiracy of silence which accompanied the letter of Eleanor Slater, who resigned from the Society and as personnel director of the American Friends Service Committee thirty years ago. (She became a nun of a contemplative order in the Roman Church.) Wouldn't it be equally useful to publish letters such as hers—statements of how we fail, as well as how we attract?

Fortunately we are not denomination-minded. For us, truth is wider than our Society. For many, our Society is a lifetime home. For others, who move on, it is a way station towards a different and personally richer understanding of Truth. Every university Meeting has hundreds of those in the course of a decade. That we



are not possessive is an indication of divine wisdom.

I appreciate the willingness of Friends Journal to consider the values of the traditional Quaker culture (speech, address, dating, and so on) in an age that threatens to submerge all particularities, however meaningful, in a uniformly drab secular dress. Quakers think they are being modern. Often they are only diluting testimony to the point of meaninglessness.

ROBERT J. LEACH

Morgins, Valais, Switzerland

Comments from a "Head Shrinker"

AS A HEAD SHRINKER, I feel it is worthwhile to understand the psychiatric dictum that "I have to love myself before I can love anyone else." It doesn't mean, as Sam Legg implies, ("Thine Own Self," Friends Journal, January 1) concentrating on myself or being self-centered. Paradoxically, if I love myself, I can forget myself!

If I reject myself, I am apt to be edgy and defensive, to feel vulnerable, and to be given to self-justification and to disliking—even hating—an individual or group onto whom I project my own faults.

Or, I may compensate for my poor self-image by feeling ultra-responsible, while covering a power drive; or by complying with what I think others want, being a "good child," while self-centeredly looking for rewards; or by distancing myself from others, and calling it loving Nature or God.

If I have a self I don't love, it's like a sore thumb: I can't ignore it.

People who love themselves are able to be totally present in the I-Thou. They are open to the other and authentic. (How can I offer someone I love a self I can't love?) They don't need to use others to reflect back an image of themselves. Nor do they build their words or deeds into an idolon that is unwittingly more important to them than are the others it is supposed to benefit.

Also, knowing ourselves makes us much more able to love others, not simply because they are lovable or because it's the right thing to do, but because, having some understanding of the complicatedness of human personality and of the processes by which we become as we are, we have a deep compassion for human fallibility.

If we know ourselves, including the darkness that the light has to oppose, we are much more able to realize with Martin Buber that "the 'evil' man is simply one who is commended to us for greater responsibility, one who is more needy of love."

I regard the revolution of the young as desirable and healthy. They know that

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A *Professor* writes: "Your tactful emphasis on moral and spiritual elements in current problems has a powerful impact on my students who reject all religion per se. I have used *Between The Lines* in several classes and find it a major factor in creating a constructive attitude toward social and political questions. You manage miraculously to win acceptance even among outspoken materialists."

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being "my brother's keeper" calls for some drastic redesigning of human institutions. I, too, am convinced of this, but, like the young revolutionaries today, I don't know what the new designs should be.

ELIZABETH CATTELL
New York City

Appreciation from a Young Friend

I'D LIKE TO SAY that the efforts of older Friends to try to understand their young are appreciated. If anything, these efforts could only be improved by more sound advice and less attempting to think like a college kid with scrambled eggs in his brain.

I feel that it is essential to the very life of religion today that we start to weed out all the magnanimous garbage that only serves to quiet the already stillborn mind.

We must be particularly careful not to incorporate social and political solutions into our credo (let's face it; we've got one). As I glance over the various objections made to Quakerism, Christianity, and religion as a whole, they seem to center around the stuff that was incorporated into these frameworks only because it was an effective way to get into practice solutions to social and political problems. Effective, but these bulky things may rear up and strangle us, as they did in the past; for example, the Puritans.

The heart of Quakerism is too good to go this way, and probably, for that reason, will not die, but it could mean so much more to so many truly lost souls without its well-meaning encumbrances. Do not take me too seriously because the young mind changes much too often to be taken entirely at any one time as sincere.

I'm glad I'm a Friend; we can "dance," as one of our psychiatrists put it. We can dance together as I've seen no other group do, because, I think, of our emphasis on each man's worth—his unique hunk of Inner Light.

LEONA EWING
Philadelphia

Summer Courses in Scandinavia

AMERICAN FRIENDS may be interested in the Short Summer Courses in Scandinavia for International Understanding. They are nonprofit, and the topics studied bear on Friends' concerns. They represented, for me, an experience in international living that was most rewarding.

One course is given in Norway, one in Sweden, and one in Denmark.

Betty Jean Hall, 6654 Hollandale Road, Apartment 1, Chevy Chase, Maryland 20015 will send details on request.

RUTH A. OVIATT
Arlington, Virginia

Quaker Backgrounds

I CAN EXPLAIN why in 1750, Daniel Boone's father, Squire, (his first name), pulled up stakes and removed his family from the environs of Exeter Meetinghouse, built near Reading, Pennsylvania, on land donated by Squire Boone's father. A Quaker tenet of that day had caused the Meeting to expel Squire from membership; he refused to interfere with his daughter's plan to marry a non-Quaker.

Thus sixteen-year-old Daniel Boone moved from his Christian Indian neighborhood to Kentucky, where savage Indians and great fame awaited him. The great Indian interpreter Conrad Weiser wrote in 1747 about a religious rally in 1742 at the home of John DeTurck (a neighbor of Daniel's, and an ancestral uncle of mine):

"At the Oley conference three awakened Indians were baptized as Christians, and re-named Abraham, Isaac, and Jacob. I was present. I discoursed with them before their baptism in their own Mohegan language, and found so much in them that I began to love them from the bottom of my heart. It did not remain with these first three converts, but their number increased until they grew into a small congregation."

Daniel was thirteen at that time, and may have attended the ceremony. Had his Quaker neighbors not motivated the Boones to leave, Daniel might today be unknown. As it was, he became a national hero. In 1781 and 1788, he returned to his boyhood home in Pennsylvania, stopping with his beloved Quaker cousin Ann Boone, who had married his boyhood pal, the distinguished Assemblyman Abraham Lincoln, who, on one occasion, served on a committee to "thank George Washington for his services to the growing empire." This Abe Lincoln was the uncle of yet another Abe Lincoln, (who at six was well known to sixteen-year-old Daniel), whose grandson (of the same name) was to free the slaves.

It may be of interest to some that I discovered in 1960 that Quaker ancestors of President Lincoln, named Barnard and Flower, had lived in Marcus Hook, Pennsylvania, thus solving a century-old mystery: Why Lincoln referred three times to his Quaker ancestors in Pennsylvania.

DAVID S. KEISER
Elkins Park, Pennsylvania

Friends Journal welcomes signed letters that deal with subjects of value and interest to its readers, take issue with viewpoints expressed in its articles, and advance provocative opinions, with which the editors may or may not agree.

Friends and Their Friends Around the World



Woodbrooke, a Fairly Radical Exercise

by W. R. Fraser

WOODBROOKE IS A STUDY CENTRE in the southwestern part of Birmingham, England, at which about sixty Friends and others work to equip themselves for service.

What service? Ministry to their Meeting. Caring in their neighbourhood. Community development overseas. Living in the perspective offered by Biblical studies. Commitment to a Lord. Taking up a profession or vocation with some sense of its meaning in a larger scheme of things. Demonstrating, by a change in employment, that the Word still is heard and still may be compelling. There are many ways to express it.

Most Friends in Woodbrooke have a decision to take about their next step and need to find courage to make it.

They find these by academic work and the concentrated practical experience of making a community out of sixty persons who range in age from 18 to 70; vary in races, denominations and faiths; and follow different courses.

The college runs itself by an internal system of teams, groups, and committees and is a laboratory of race relations, intergenerational relations, and interchurch relations. For most people, it is a fairly radical exercise in discovering what it is to be fully human in this half of the twentieth century.

Discovering is aided by serious studies in religion and literature, the joyful practice of arts and crafts, and exacting community service offered in Birmingham.

The academic year has three terms of eleven weeks each: The autumn term (end of September to mid-December); the spring term—optimistically so-called—(mid-January to the end of March); and the summer term (the end of April to mid-July). The fee for Friends is one hundred twenty-five pounds (three hundred dollars) for each term. Conferences are held during vacations for Young Friends, the Quaker Fellowship of the Arts, clerks, and others.

A student in Woodbrooke is expected to grow, through regular conversation with a tutor and through discussion groups, seminars, lectures, reading, and writing. It is a demanding life for those who can turn study and relationships into growth and who are not afraid of moving towards commitment. Friends look back on the worship, friendships, and insights enjoyed at Woodbrooke as sources of power on which to draw for renewed Christian service.

John Wilhelm Rowntree made several attempts at the beginning of this century to express his intentions concerning Woodbrooke: "In accepting the sacred burden of a free ministry, we lay it upon every member of the Society of Friends. Woodbrooke is not a College to train ministers, but rather a wayside inn, a place where the dusty traveller, stepping aside for a moment

from the thronged highway, shall find refreshment and repose."

The original prospectus of Woodbrooke refers to "a place where, it is hoped, Friends and those connected with them may have the opportunity of more fully qualifying themselves, spiritually, intellectually and experimentally, for a service to which they feel called."

The prospectus adds: "The original conveyance upon trust from George Cadbury to trustees, dated 8 October 1903, refers to a 'College' or Hall of Residence or Institution where Members of the Society of Friends, or Quakers, and other persons not being members of the Society of Friends, may in the first place, receive instruction with regard to, and study, the Christian religion especially as it bears upon the doctrines held by the members of the Society of Friends and in connection therewith receive and enjoy the benefit of practical training and experience in Christian work especially as carried on by the said Society, and secondly, study social and economic questions, and thirdly, study the classics and theological and philosophical and other branches of learning, and fourthly, receive the benefit of spiritual and intellectual culture and intercourse or do any one or more of these things."

Since 1903 other colleges have sprung up from and around Woodbrooke in the Selly Oak district of Birmingham. So Woodbrooke now represents a Quaker presence in a campus that accommodates eight colleges. Jointly, the colleges maintain a central staff, hall, library, and lecture rooms.

The range of courses offered is rich: In Woodbrooke, Quaker studies, modern religious thought, biblical studies, international affairs, social studies, literature, and art; elsewhere on the campus, Islam, Buddhism, Hinduism, Marxism; African and Indian cultures; primal religion; Christian mission as it is now interpreted; ecumenics; sociology, economics of growth, community development; Christian doctrine; and the Old and New Testaments.

Woodbrooke also is a centre for correspondence courses and for study visits by groups from Meetings and Friends schools. (W. R. Fraser is a warden of Woodbrooke College and a lecturer in education in the Selly Oak Colleges. He formerly was a lecturer in education in the University of Hull and was on the staff of the Quaker United Nations Program.)

Christian Unity

THE UNITY of Christians never did nor ever will or can stand in uniformity of thought or opinion, but in Christian love only.

THOMAS STORY

Discourse at Horslydown, 1737

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John D. Jennings, Headmaster
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Friends United Meeting Conference on Aging

by Harold N. Tollefson

THE COMMISSION ON AGING of Friends United Meeting will sponsor a conference on aging this summer. Thomas and Mildred Cooper, directors of Evans House, Quaker Hill, Richmond, Indiana, are assisting the Commission in its plans. It has been agreed that the conference is to be held at Quaker Hill, July 16 through 18.

The theme of the conference is "Creative Aging." Because we need the insights and concerns of young adults and of college age youth, who can see the process of aging and help us to plan for subsequent needs, the involvement of all ages is important.

Aging begins early in life and should be recognized as a normal experience rather than one that suddenly appears at a certain age and requires immediate attention. Friends need to take a long look at life and see the interrelationships that confront us at various periods.

Dr. George E. Davis, chairman and executive director of the Indiana State Commission on Aging and the Aged, will be the keynote speaker, July 16. Friends well-informed in the field of aging will share in the leadership of discussion groups.

We hope that residents of Friends homes across the country will encourage one of their number to attend the conference and share with us the experiences they are having as members of a community devoted to their needs and well-being.

Friends may secure information about the conference from Thomas Cooper, 101 Quaker Hill Drive, Richmond, Indiana. (Harold N. Tollefson writes, from Richmond, Indiana, "I have retired from active pastoral service within Friends United Meeting, but I find myself busy with other kinds of ministry among Friends. It is a rewarding experience." He is on the FUM Commission on Aging.)

Letter from Europe

by Curt and Rosalie Regen

ON THIS LAST TRIP of more than four weeks, we zig-zagged back and forth across a wide territory in southwestern Germany, Switzerland, and Alsace.

We drove through a heavy snowstorm to see a couple in a Roman Catholic home for the aged high in the hills of the Black Forest. We felt rewarded by their touching appreciation and their quotations from Goethe and Schweitzer. As we descended into clear weather, we were uplifted by a beautiful view of the valley extending

before us to the shores of Lake Constance.

We spent the night by the lake not far from Lindau, where we had an appointment with Hans T., a teacher and writer. While he was in a hospital, he heard a broadcast over the Voice of America on Quakers in the United States. He was astounded to find that the views of Quakers almost coincided with his own ideas, as expressed in a recent book, *The Diary of Markus L.*

With delight, we exchanged books and ideas with him and his wife.

We gave them Quaker literature and the address of the Friends living near them. As Hans plans to write an article on mysticism and Quakers, we told him about Fox, Woolman, and Rufus Jones, and put him in the way of getting more data.

After a ferry ride across the lake, we arrived in Konstanz in time for tea with the Steins and their four children. It was fun sitting around the table reading parts from Rosalie's German play about an English Quaker girl in the 1600's and a gypsy baby, adapted from a story in *Candles in the Dark*. Two other families found they could easily act out the same play in their puppet theaters, and several children in different families drew pictures of the characters.

In Southwest Quarterly Meeting, when Rosalie had a class of some of the same children on Sunday morning, she used the German translation of another *Candles in the Dark* story to work up a second play, "A Dust Rag for Easter Eggs." Since there is so little Quaker material for children in German, we find a great eagerness to use plays in the two children's groups. This year they are invited to attend Germany Yearly Meeting late in May. The Literature Committee of the Yearly Meeting has asked two Friends to translate Rosalie's "Peaceful Heroes" into German.

Near Stuttgart, our climb along cobblestoned ways and through narrow arches brought us to an ancient castle, which is now a prison hospital. Here we shared *Abendbrot* with the prison doctor and his wife, Godelinde, who is a civil court judge and was accepted into membership as a Friend the following Saturday. She, her children, and I walked around the ancient battlements. Indoors, Curt and the doctor talked about the former prisoner the couple has taken into their home and who attended Quarterly Meeting with them.

After supper, we traversed all of Stuttgart through heavy traffic to reach a forested hill on the other side. There we met with a group who asked earnest questions about work with Quaker youth, advance-

ment literature, and ways to bring children to meeting for worship.

In Alsace, we met a teacher of young children, who lives above her schoolroom. She treated us to an Alsatian specialty, flame cake. Not unlike pizza in appearance, it is baked with flour, water, and sour cream and topped with onions and bacon. It is served on a wooden board, cut with a knife, and eaten with the fingers.

Our conversations in her home were on a deep spiritual level. Lina felt many people read about inspiring Quaker ideals only to be disappointed when they meet their first live Quaker. She believes the important things in life are to be able to worship silently, to hear God's word for each of us, and to carry out our tasks with humility. We ended our two days together with a spontaneous meeting for worship.

As we drove to Germany, we stopped long enough for a refreshing adventure. Climbing a hill through deep snow, we enjoyed our first picnic of this year on a stone ledge overlooking a frozen lake on one side, a picturesque group of farm buildings on another, and, above us, the remains of an old castle.

We spent the night in historic Worms, where the Holy Roman Emperors were crowned and Martin Luther took his stand against the abuses of the medieval church.

The next day we visited an interesting worker who had applied for membership in the Society two years ago and was accepted last Saturday. He was led to his present work by a Voice, which kept telling him to go and answer an advertisement. When finally he obeyed, he met with striking success and unexpected advancement. A voracious reader of Quaker literature, he has been giving out pamphlets to all who might be interested and trying to form a Quaker group in his town.

At Northwest Quarterly Meeting, we talked on the "Ways of Life of Friends."

We formulated seven new queries. Each of us took turns in questioning and answering. The queries were designed to lead Germans to consider such concerns as the spreading of Quaker ideas, educating their children, walking cheerfully over the earth wakening that of God in others, accepting differing opinions without strife, taking time to open their minds to God's will, and finding courage to carry out their tasks.

We plan to go to the Netherlands for a Friendly visit and a meeting of the European Section of Friends World Committee for Consultation. Then on to Scandinavia.

Every child comes with the message that God is not yet discouraged of man.

RABINDRANATH TAGORE

Madagascar in 1969

by Frances W. King

THE "GREAT ISLAND" in the Indian Ocean is one of the most interesting of the younger countries. It has some two hundred years of recorded history, one hundred and fifty of which were lively, disturbed, and formative. During a hundred of them, Friends have been involved in one area to the south



The excavation for the foundations of a new adult training center are in the foreground of this photograph of a school in Sakalava, in the far West.

and west of the capital city, Tananarive. For sixty-five of those years, Madagascar was a French colony. There have been nine years of independence.

Nine years of transition and hopefulness, of difficulty and readjustment, of planning for the present and the future. And now, in 1969, there is a new set of landmarks in the establishment of a United (Protestant) Church in the northern half of the island, a bringing to fruition of some of the hopes of the past.

No one knows exactly when the island first became the home of the Malagasy people or in how many phases seafarers and traders from the islands of what is generally known as Indonesia gradually settled there.

The Malagasy language is used and understood all over the island, a language akin to Malay, a spoken language par excellence and a fine instrument of expression on the lips of its orators—and strolling players—to this day. Three thousand pithy proverbs embody the wisdom of the past. French since 1895 has become the language of culture and politics and the medium of education in school and university; English was known and taught from the days of the first Protestant missionaries in 1818 and is once again a favored third language; but Malagasy will always be the first language of the ancestors and the family, the poets and the people, the past and the future.

The Malagasy royal family (the Hovas

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of the high plateaus, who had made themselves overlords) adopted Christianity as the official religion in 1867. For some thirty years, under a former queen, all foreigners had been exiled, and the Malagasy had had their own Christian martyrs.

Under the auspices of the Friends Foreign Mission Association (which became part of the Friends Service Council in 1927), Friends went out to help the London Missionary Society in educational and medical work but soon became deeply engaged in spreading Christian truth and building a church. In subsequent years, three Protestant parent-bodies, the LMS, the FFMA, and the French Protestant Mission, cooperated in this work.

A forward-looking conference in the 1920's had a vision of a self-governing church. In 1968, this dream became a reality with the inauguration of the United Church of North Madagascar. This is the first Friends Church in a younger country to have its part in an ecumenical venture of some magnitude. The President of the Malagasy Republic, himself a Catholic, was present at the inauguration ceremony in the capital, recognizing that his country had need of the Christian dynamic. (About half the population of nearly six million may be called Christian.)

What will be the pattern of the 1970's? Many are the possibilities for vision and enterprise among Malagasy leaders, and many the hopes for the future in this mainly agricultural, industrially under-developed, and very attractive island. Europeans who have worked there have felt its fascination and loved its people, and some have been ready to return.

For Friends there are certainly opportunities, not only in assuring the continuation of the Friendly spirit, but in encouraging new ways of friendship and reconciliation. An international centre is being set up in Tananarive by the Malagasy with the financial help of Friends in various countries. This year, under the auspices of Friends World Committee for Consultation, Friends from East Africa will meet in the Great Island, as the first guests at the new centre. Subsequently, whilst working alongside the United Church of the North, the centre may be the avenue for other international and even interfaith gatherings.

May I conclude with words from an article in Friends Journal in 1961, after one year of independence? "Madagascar is in effect a new country; the church there is learning to stand on its own feet and looks to European workers for co-operation and not guidance. The church is beginning to realize that Christ may be served in terms of the daily bread of the body, no less than

of the soul, and that (in Blake's words) 'religion is politics, politics religion.' It is a tremendous opportunity for Christian service of what might be called a contemporary brand because when one remembers the long and arduous gestation of the Church of South India, one realizes that the United Protestant Church of Madagascar will not be built in a day, and that there is still a lot which the European worker may do if he is humble and dedicated enough to work under the guidance of Malagasy Christians."

Vietnam Mailbag: The War Continues

EVER SINCE THE CESSATION of bombing of North Vietnam and the beginning of the Paris peace talks, the American public has been lulled into thinking that the end of the war in Vietnam is in sight. Even members of the Society of Friends have shared the belief that peace was on its way and that one ought not to rock the boat.

The United States, however, has used the past five months to escalate the war, and is attempting to negotiate in Paris from a position of strength. Letters coming into the American Friends Service Committee office from all over the world bear this out. Here are a few examples.

by **Kenneth A. Kirkpatrick**

(A Paris Observer)

March 18

FOR MORE THAN TWO WEEKS Leonard Tinker and I have been in Paris covering the peace talks.

The situation here is hardly encouraging. However, there are several alternatives open to the conferees which could break the present deadlock, but there seems to be a lack of will—especially on the part of the American delegation—to move the peace talks along. *The consensus here is that the main obstacle to peace is the American position.*

Contrary to some of his public utterances, President Nixon still remains committed to former President Johnson's policy of military victory and unconditional support of Thieu and Ky. Therefore, no progress is made towards a settlement because both Thieu and Ky refuse to negotiate with the National Liberation Front and the Democratic Republic of Vietnam. Their stance is used by President Nixon, as it was earlier by Johnson, to prevent moves towards a peaceful settlement.

Peace in Vietnam requires a neutral South Vietnam and a viable representative government. Such a solution is possible only if the United States decides to support it. *At present, the American government opposes such a solution.*

by **Eric Wright**

(A Draft Resister)

January 1

I AM SENDING with this letter (to my draft board) my draft card. I can no longer keep it, nor continue to cooperate with the system of conscription it represents.

What makes a pacifist who already has served seventeen months of alternative civilian service with a war relief team in Vietnam decide to turn in his draft card?

What now is clear to me is that personal refusal to fight is not enough. If I want my life to mean something, I must help men to live with one another. We must help other men to see that "service," to their nation or their fellow men, cannot be rendered with guns and bombs. We must end the conscription that makes it possible for wars like the one we are fighting in Vietnam to continue. Wars will cease when men refuse to fight. Men must be made to see that the choice is theirs.

by **Dorothy Weller**

(A Quaker Worker)

February 23

LAST NIGHT, the long expected offensive began. The Americans finally unleashed the terrifying "Puff the Magic Dragon" (DC3 that spews forth five thousand rounds of machine gun bullets per minute). It's a horrible weapon. The hideous sound it makes as it belches forth solid streams of red tracers makes my blood run cold. As I watched it circle overhead last night, silhouetted against the low clouds in the light of the flares, flinging indiscriminating bolts of death earthward, I could vividly visualize the scene below. Men, women, children, and animals caught like rats in a flood. No place to hide, no way to plead their innocence to the machine in the sky, no time to prepare for death.

Sitting behind the others on the roof, I felt tears welling up and was shocked to hear myself mutter, "Jesus, somebody shoot the bastard down!" Those words, those feelings—foreign to my conscious self—surfaced under the indescribable strain of watching man slaughter man *en masse*. I saw the cold, mechanical, compassionless way the monster circled around ruthlessly, pursuing an unseen "enemy," stabbing viciously earthward again and again, probing, searching, killing and maiming all in its path. The pilot and the gunners were American boys who could just as easily be my own brothers or sons.

At seven this morning I got BBC on the shortwave and learned that Quang Ngai was not alone in her agonies. Some thirty cities in the country had been attacked simultaneously—Saigon, Hue, Da

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Nang, Quang Tri, and so on down the line.

After the newscast I dressed and went downstairs as it was just getting light. Joe Clark (prosthetist) was already outside with the same idea: To go to the hospital, check for damage at the Quaker Rehabilitation Center, and to see if the emergency room needed help. QRC was fine, but the emergency room was filled.

I've seen all this before. Five times, ten times—it seems like a thousand times. I've seen too much and heard too much and smelled too much, but yet each time is like the first time. Why can't I get used to it? Each lifeless form, every scream of anguish, each blank stare of those who have suffered too much strikes pain in the pit of my stomach.

March 31

The strain of the past month or so is obvious. I find myself getting sharp with "fractious" patients; my hands and knees are shaky at times, my head aches, my patience dwindles. Every bomb that drops is a stab of guilt and agony over the suffering my people are bringing to the Vietnamese people with every "good intention." Every stump I bathe and dress, every tear shed under my hand is a painful reminder of my part in Vietnam's destruction.

by a Correspondent

(a former VISA volunteer)

March

IN A DESPERATE ATTEMPT to strengthen its hand at home, the Saigon puppet government made a mass arrest at the Buddhist Youth Center recently.

The most prominent victim was the venerable Thich Thien Minh, acting president of the Vien Hoa Dao (Institute for the Propagation of the Dharma). Three years ago an attempt was made on Thien Minh's life and he is permanently crippled as a result. A few weeks ago he angered the generals with a pro-peace sermon.

Along with the monk, more than one hundred twenty-five students, all of them lodgers at the Quang Duc hostel, were arrested. The cops claim that the young men were draft dodgers, army deserters, and Communist agents. They also claim to have found explosives, weapons, and ammunition in the hostel. Thien Minh is accused of being ringleader of the subversives.

According to a source who was in the Quang Duc hostel at the time of the raid but who avoided arrest, the only "subversive" material discovered was a bunch of printed statements favoring peace. The alleged weapons were a police fabrication.

Thien Minh has been sentenced to ten years, several of the students got twenty years, most of the others were released.

Work with Indians in Kickapoo Center

by Florence Fisher

THE PROGRAM of Friends Kickapoo Indian Center at McLoud, Oklahoma, led by Loren and Mary Emily Lilly, is primarily for children. A Young Friends group has been formed and there is a small circle of United Society of Friends Women.

The Indian Committee of Indiana Yearly Meeting is assisting in this work, together with Indiana Quaker Men.

Volunteers are rebuilding parts of the parsonage, and a spacious plot of ground is being plowed next to it which is to be divided into garden plots and assigned to children of the Meeting. The children will be taught to plant and care for their plot, and whatever they harvest will be theirs.

Friends in the area from Oklahoma City, Norman, and Stillwater, who are connected with South Central Yearly Meeting, have met here once a month from September through February, and the Pastors' and Wives' Fellowship of Shawnee Quarterly Meeting of Kansas Yearly Meeting met here in January. These extensions of fellowship have been most enjoyable to the Lillys.

Visitors are always welcome at Kickapoo Center, one of four operated in Oklahoma by the Associated Executive Committee of Friends on Indian Affairs, and there is no better way to become acquainted with the work and to encourage Loren and Mary Emily in their dedicated efforts.

Does Thee Know?

(Answers to questions on page 262)

1. Cropwell, New Jersey, (one of my favorites); and Roaring Creek, in central Pennsylvania, a disused log house.
2. London Britain, just north of Newark, Delaware.
3. Birmingham, Pennsylvania, and Saratoga, New York.
4. In early times when the ground was frozen in winter, bodies were stored there until the first thaw.
5. Caln, Pennsylvania, for Quarterly Meeting sessions (now its only use).
6. My own Meeting, Springfield, Pennsylvania. We just rehung them, and they work; do come inspect them!
7. Flushing, New York (built 1694).
8. Cambridge, Massachusetts. (Utah Friends please note.)
9. Goose Creek, Lincoln, Virginia.
10. The plain one at the meetinghouse is for members; the other one, just out of town, was for anyone else.

—R. W. T.

All-Virginia Friends Conference

FRIENDS FROM TWELVE political subdivisions of Virginia met in Massanetta Springs Conference Center for the spring session of the All-Virginia Friends Conference. Martin Hughes, of Culpeper, presided.

Virginia Friends continued the study, begun during a conference last September, of their concern for the welfare of prisoners and reform of the penal system.

Participants felt a need for a continuing organization through which Virginia Friends can witness to Quaker concerns within the state. A steering committee was named to consider further the potentialities of the All-Virginia Friends conference.

The proposed date for the next conference is September 20-21. Friends wishing information may write to Evelyn W. Bradshaw, secretary, 504 Rose Marie Avenue, Virginia Beach, Virginia 23462.

New Assistant Secretary

JOHN P. MCCAULEY is the new assistant secretary of Friends General Conference, with responsibilities for publications and their promotion. He is editor of the *FGC Quarterly* and will develop audio-visual aids for use in religious education and advancement.

John McCauley has been working fourteen years in community development in South Korea, Iran, and Greece with the United States government, Near East Foundation, and Church World Service. Previously he did feature writing, advertising, and layout work, and worked as an editor.

John McCauley attends the Newtown Monthly Meeting, Pennsylvania. He and his wife and two daughters live in Bucks County, Pennsylvania.

Signs of the Times

DRAFT COUNSELING at Gainesville Meeting, Florida, takes place at the meeting-house on Sundays from noon until one o'clock. Advertisements for the sessions appear in local newspapers and in programs for high school sports events.

Meanwhile, at Northwest Quarterly Meeting at Bennington, Vermont, one of the speakers was A. Hawk, who presented what one hopes were nonhawkish "Alternatives to the Draft."

Twenty-six members of the Amherst Area Quaker Action Committee and other concerned groups have made a third border crossing to deliver money to representatives of the Canadian Friends Service Committee for the purchase of medical supplies for civilian war victims of North and South Vietnam and the National Liberation Front.

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From the Friends World
Conference 1937

Philadelphia Yearly Meeting: Microcosm of a Democratic Society

by Richard R. Wood

THE TWO HUNDRED EIGHTY-NINTH annual session of Philadelphia Yearly Meeting had as one of its major concerns the examination of its corporate structure in the light of Quaker faith and history. The purpose was to reorganize the ways of carrying out its business and making decisions so as to achieve greater participation.

The changes that I report here I consider interesting and perhaps important. Just as interesting and important to me is the milieu in which they were considered—a microcosm of a democratic society.

I learned once again that the Quaker way of conducting business usually helps a group to reach mutually satisfactory solutions and reduces unpredictable and uncompromising elements that sometimes flow from altruistic motivations.

The Quaker business procedure is based on respect for everyone involved in the discussion. Each participant is expected to contribute his insight, so that, under the guidance of a wise clerk, diverse views often blend into agreement. The present mood of intense conviction on many issues makes the process slower and more difficult than in some earlier times. Friends have to be careful to avoid falling into a we-they opposition.

Thus, after much prior discussion and examination of all factors during the gathering, came the decision to convert, at its own request, the Committee on Social Concerns into the Meeting for Social Concerns. (This committee had been authorized by the Yearly Meeting in 1968 to coordinate and increase Friends efforts to meet the problems related to "the urban crisis.") The committees subsumed under the new Meeting for Social Concerns were laid down. An Agenda Committee of fifteen members was appointed. Its functions are to be defined by experience; it is not now thought of as an executive committee.

The hope is that any Friends concerned for the problems suggested by the phrase "social concerns" will feel free to attend the Meeting on Social Concerns and its several subgroups and that, as concerns are identified, working groups will be liberated to wrestle with them. The working of this flexible structure will be watched with interest. Among details to be worked out are ways to obtain and allocate funds.

There may be disagreements about some familiar programs that are cherished be-

cause of long and useful service but may be regarded as inappropriate in the present climate of black self-consciousness.

An example is the workcamp program, which originally was intended to help—and to help younger Friends become aware of—the underprivileged. Because of limited resources and most urgent needs, they have come to serve mostly in black communities.



John H. Westerhoff III,
William Penn Lecturer

Questioned about the future of the workcamps, members of the Executive Committee of the Committee for Social Concerns (now laid down) skillfully and forthrightly replied in language that satisfied the inquirers but did not thwart freedom of action.

The second major change affects the composition of Representative Meeting. This followed an evaluation of Representative Meeting by the advisory committee.

Henceforth, Representative Meeting remains about the same size—ninety members—and is to be more directly representative of the Monthly Meetings. Instead of more than thirty members-at-large, there are to be ten. The larger Monthly Meetings are to select a representative for each two hundred members. Quarterly Meetings are to provide representation for the smaller Monthly Meetings on the same ratio, except that a small Quarterly Meeting is to be entitled to at least one representative.

The new arrangement expects members of Representative Meeting to serve two three-year terms. After a one-year hiatus, they may be reappointed. This new method of representation is to become effective after the Yearly Meeting of 1970.

The same difficulty arises with Representative Meeting as with the Congress in describing the right balance between expressing personal convictions, the desires of a constituency, and concern for the best course for the whole. Some feeling was expressed that the function of Representative Meeting might more clearly be suggested by calling it the interim committee; it acts between Yearly Meeting sessions.

Reflecting the thinking that led to transforming the Committee on Social Concerns into the Meeting for Social Concerns, the Yearly Meeting directed the Representative

Meeting to experiment during the coming year with open sessions.

Extensive alterations to Arch Street Meetinghouse, where the session was held March 28-April 5, were not quite completed, but it was evident that the building is becoming a very satisfactory conference center.

The presiding clerk, Charles K. Brown III, was wise, firm, and considerate in guiding the deliberations to conclusions that were, in most cases, satisfactory. Elisabeth Farr, the recording clerk, was favored to produce minutes that accurately recorded the decisions and reflected the discussion.

From the epistle to Friends everywhere, I quote some sentences:

"The Yearly Meeting Committee on Worship and Ministry sponsored, in memory of Martin Luther King, Jr., a walk from Arch Street to Independence Hall where a meeting for worship was held. . . .

"The problem of Vietnam has been before us without remission. As in past years we have been more united in our condemnation and abhorrence of some of our national policies than we have been agreed on courses of action to change them. We reviewed the problem of draft resistance and financial and other aid to those led to resist the law rather than violate their own consciences. Together with all those throughout the world who seek peace we continue to hope and struggle. . . .

"Friends were urged to consider every possible way of implementing our work against racial and cultural injustice, and inequalities of opportunity. This concern and effort must be both individual and corporate. We need to accept our obligation to feel with and to listen to those we are trying to help. We need each other as we struggle along that rough way which seems to separate us by an interminable distance from the kingdom of heaven on earth but which . . . must certainly bring us to our goal. . . .

"Some of our members have discovered how deeply they care that they are a part of the Religious Society of Friends, and they asked us to listen to the anguish and the love in their hearts. The longing for the Beloved Community was laid before us by some of the younger members, together with the need to simplify our lives, giving to each other a full measure of trust. Differences do exist among us, especially in our 'life styles.' We listened to the longing and the anguish and found a call to create a community where we can meet each other, not as young or old, but as seekers together. The joining of our hands throughout a very large meeting of Friends gave us experience of the Beloved Community and was a physical symbol of the warmth of love engendered by searching."



Philadelphia Friends gather for Yearly Meeting in refurbished Arch Street Meetinghouse. The new lights were especially appreciated.



Above: Younger Friends relax outdoors during luncheon break. Above, left: Bob Johnson, of Friends Chester Project, speaks. Below, left: Charles K. Brown III and Elisabeth Farr, clerks. (Photographs on this page are by Ted Hetzel.)



MEETING ANNOUNCEMENTS

Arizona

FLAGSTAFF — Unprogrammed meeting, 11 a.m., 408 S. Humphreys near campus. Mary J. Minor, Clerk, 2114 N. Navajo Dr. 774-3976.

PHOENIX—Sundays: 9:45 a.m., adult study; 11 a.m., meeting for worship and First-day School, 17th Street and Glendale Avenue. Cleo Cox, Clerk, 4738 North 24th Place, Phoenix.

TUCSON — Pima Friends Meeting (Pacific Yearly Meeting), 739 E. 5th Street. Worship, 10:00 a.m., Arline Hobson, Clerk, 1538 W. Greenlee St. 887-3050.

TUCSON—Friends meeting, 129 N. Warren, Sunday School, 10 a.m.; worship, 11 a.m.; Pastor, V. J. Waldron; Clerk, Winifred Kildow, 1647 E. Seneca 85719.

California

BERKELEY—Unprogrammed meeting, First-days, 11 a.m., 2151 Vine St., 843-9725.

CLAREMONT — Meeting for worship and Sunday School, 9:30 a.m., 727 Harrison Ave. Clerk, Ferner Nuhn, 420 W. 8th St., Claremont, California.

COSTA MESA—Orange County Friends Meeting, Rancho Mesa Pre-school, 15th and Orange. Meeting for worship, 10:30 a.m. Call 548-8082 or 833-0261.

FRESNO—Meetings 2nd, 3rd & 4th Sundays, 10 a.m., 847 Waterman St. We will only have pot-luck on second First-day in the month.

HAYWARD—Worship group meets 11 a.m., First-days in attenders' homes. Call 582-9632.

LA JOLLA—Meeting, 11 a.m., 7380 Eads Avenue. Visitors call 296-2264 or 454-7459.

LOS ANGELES — Meeting, 11 a.m. 4167 So. Normandie. Visitors call AX 5-0262.

MONTEREY PENINSULA—Friends Meeting for worship, Sundays, 10:30 a.m., 1057 Mescal Ave., Seaside. Call 394-5178 or 375-7657.

PALO ALTO — Meeting for worship, 11 a.m., First-day classes for children, 11:15, 957 Colorado.

PASADENA — 526 E. Orange Grove (at Oakland). Meeting for worship, Sunday, 10:30 a.m.

REDLANDS — Meeting and First-day School, 10 a.m., 114 W. Vine. Clerk: 792-3238.

SACRAMENTO — 2620 21st St. Meeting for worship Sunday, 10 a.m.; discussion 11 a.m. Clerk: 465-6251.

SAN FERNANDO — Unprogrammed worship, 11 a.m., 15056 Bledsoe St. EM 7-5288.

SAN FRANCISCO—Meetings for worship. First-days, 11 a.m., 2160 Lake Street.

SAN JOSE — Meeting, 11 a.m.; children's and adults' classes, 10 a.m.; 1041 Morse Street.

SAN PEDRO—Marloma Meeting and Sunday School, 10:30 a.m., 131 N. Grand. GE 1-1100.

SANTA BARBARA — 800 Santa Barbara St., (Neighborhood House), 10 a.m. Enter from De La Guerra. Go to extreme rear.

SANTA CRUZ—Meeting for worship, Sundays, 11:00 a.m., discussion at 10:00 a.m., 303 Walnut St.

SANTA MONICA — First-day School at 10, meeting at 11. 1440 Harvard St. Call 451-3865.

WESTWOOD (West Los Angeles) — Meeting 11 a.m., University Y.W.C.A., 574 Hilgard (across from U.C.L.A. bus stop). 472-7950.

WHITTIER — 12817 E. Hadley St. (Y.M.C.A.). Meeting, 10:00 a.m.; discussion, 10:45 a.m. Classes for children.

Colorado

BOULDER — Meeting for worship, 10 a.m.; First-day School, 11 a.m. Margaret Ostrow, 443-0594.

DENVER—Mountain View Friends Meeting, worship 10 to 11 a.m., Adult Forum 11 to 12, 2280 South Columbine Street. Phone 722-4125.

Connecticut

HARTFORD—Meeting and First-day School, 10 a.m., discussion 11 a.m., 144 South Quaker Lane, West Hartford. Phone 232-3631.

NEW HAVEN—Meeting, 9:45 a.m., Conn. Hall, Yale Old Campus; phone 776-5584.

NEW LONDON — Mitchell College Library, Pequot Ave. Meeting for worship at 10 a.m., discussion 11 a.m. Clerk, Hobart Mitchell, RFD 1, Norwich 06360, phone 889-1924.

NEWTOWN—Meeting and First-day School, 11 a.m., Newtown Junior High School.

STAMFORD-GREENWICH—Meeting for worship and First-day School, 10 a.m. Westover and Roxbury Roads, Stamford. Clerk: Janet Jones. Phone: Area Code 203 637-4428.

WATERTOWN—Meeting 9:30 a.m., Watertown Library, 470 Main Street, phone 274-8598.

WILTON—First-day School, 10:50. Meeting for worship, 11:00 a.m., 317 New Canaan Road, Wilton, Conn. Phone 966-3040. Jhan Robbins, Clerk; phone 259-9451, Assistant Clerk.

Delaware

CAMDEN—2 miles south of Dover. Meeting and First-day School 10:45 a.m.

HOCKESSIN—North of road from Yorklyn, at crossroad. Meeting for worship, 10:30 a.m., First-day School, 11:10 a.m.

NEWARK—Meeting at Wesley Foundation, 192 S. College Ave., 10 a.m.

ODESSA—Meeting for worship, 11:00 a.m.

WILMINGTON — Meeting for worship at Fourth and West Sts., 11 a.m.; at 101 School Rd., 9:15 a.m.

District of Columbia

WASHINGTON—Meeting, Sunday, 9 a.m. and 11 a.m. First-day School, 10:30 a.m., 2111 Florida Avenue, N.W., one block from Connecticut Avenue.

Florida

CLEARWATER—Meeting 10:30 a.m., Y.W.C.A., 222 S. Lincoln Ave. Phone 584-4751.

DAYTONA BEACH — Meeting for worship, Sunday, 10:30 a.m., 201 San Juan Avenue.

GAINESVILLE—1921 N.W. 2nd Ave. Meeting and First-day School, 11 a.m.

JACKSONVILLE—Meeting 10 a.m., Y.W.C.A. Phone contact 389-4345.

MIAMI—Meeting for worship at Sunset and Corsica, Coral Gables, on the south Miami bus line, 11 a.m.; First-day School, 10:30 a.m. Peter L. Forrest, Clerk. Phone 667-3964.

ORLANDO - WINTER PARK — Meeting 10:30 a.m., 316 E. Marks St., Orlando; 241-6301.

PALM BEACH—Meeting, 10:30 a.m., 823 North A St., Lake Worth. Phone 585-8060.

SARASOTA—Meeting, 11 a.m., College Hall, New College campus. First-day School and adult discussion, 10 a.m. Phone 922-1322.

ST. PETERSBURG — First-day School and meeting, 11 a.m., 130 19th Avenue S.E.

Georgia

ATLANTA—Meeting for worship and First-day School, 10 a.m., 1384 Fairview Road, N.E., Atlanta 6. Noyes Collinson, Clerk, 355-8761.

AUGUSTA—Meeting for worship and First-day School, 10 a.m., 340 Telfair Street. Lester Bowles, Clerk, 733-4220.

Hawaii

HONOLULU — Meeting, Sundays, 2426 Oahu Avenue, 10:15 a.m., tel. 988-2714.

Illinois

CHICAGO—57th Street. Worship, 11 a.m., 5615 Woodlawn. Monthly Meeting every first Friday, 7:30 p.m. BU 8-3066.

CHICAGO—Chicago Monthly Meeting, 10749 S. Artesian, HI 5-8949 or BE 3-2715. Worship, 11 a.m.

DECATUR—Worship, 10 a.m. Phone 422-4511 for meeting location.

DOWNERS GROVE—(west suburban Chicago) —Worship and First-day School 10:30 a.m., 5710 Lomond Ave. (3 blocks west of Belmont, 1 block south of Maple). Telephone WO 8-3861 or WO 8-2040.

EVANSTON—1010 Greenleaf, UN 4-8511. Worship on First-day, 10 a.m.

LAKE FOREST—Worship 10 a.m. at new Meeting House, West Old Elm Road and Ridge Road. Mail address Box 95, Lake Forest, Ill., 60045. Tel. area 312, 234-0366.

PEORIA — Meeting, Sundays, 11 a.m., 912 N. University. Phone 674-5704.

QUINCY — Meeting for worship, unprogrammed, 906 South 24th St., 10:30 a.m. Clerk, Randall J. McClelland. Phone 223-3902.

ROCKFORD—Rock Valley Meeting. Worship, 10 a.m., children's classes and adult discussion, 11 a.m., Y.W.C.A., 220 S. Madison St. Phone 964-0716.

URBANA-CHAMPAIGN — Meeting for worship, 11 a.m.; 714 W. Green St., Urbana. Phone: 344-6510 or 367-0951.

Indiana

BLOOMINGTON — Meeting for worship 10:30 a.m. Moores Pike at Smith Road. Clerk, Norris Wentworth, 336-3003.

WEST LAFAYETTE—Meeting for worship 9:30 a.m., 176 E. Stadium Avenue. Clerk, Michael Rossman, 743-9457.

Iowa

DES MOINES—Meeting for worship, 10 a.m., classes, 11 a.m. Meeting House, 4211 Grand Ave. 274-0453.

Kansas

WICHITA—University Friends Meeting, 1840 University Avenue. First-day School 9:45 a.m., meeting for worship, 11:00 a.m. Richard P. Newby and David W. Bills, Ministers. Telephone AM 2-0471.

Kentucky

LEXINGTON—Discussion 10 a.m., meeting for worship 11 a.m. 278-2011.

LOUISVILLE — First-day School, 9:30 a.m. Meeting for worship, 10:30 a.m. Meeting house, 3050 Bon Air Avenue, 40502. Phone 454-6812.

Louisiana

NEW ORLEANS—Friends meeting each Sunday. For information telephone UN 1-8022 or 891-2584.

Maine

MID-COAST AREA — Regular meetings for worship. For information telephone 882-7107 (Wiscasset) or 236-3064 (Camden).

Maryland

ADELPHI—Near University of Maryland, 2303 Metzert Road. First-day School 9:45, worship 11 a.m. George Bliss, Clerk, 277-5138.

ANNAPOLIS — Worship 11 a.m., at Y.W.C.A., on State Circle. 263-5332 or 268-0494.

BALTIMORE—Worship, 11 a.m.; classes, 9:45. Stony Run 5116 N. Charles St. ID 5-3773, Homewood 3107 N. Charles St. 235-4438.

BETHESDA—Sidwell Friends Lower School, Edgemoor Lane & Beverly Rd. Classes and worship 10:30 a.m., 332-1156.

EASTON—Third Haven Meeting and First-day School, 11 a.m., South Washington St.

SANDY SPRING—Meeting House Rd., at Rt. 108. Classes 10:30 a.m.; worship 9:30 a.m.-10:20 a.m. and 11:00 a.m.-11:45 a.m.

UNION BRIDGE—Meeting 11 a.m.

Massachusetts

ACTON—Meeting for worship and First-day School, Sunday, 10:00 a.m., Women's Club, Main Street.

CAMBRIDGE—5 Longfellow Park (near Harvard Square, just off Brattle Street). Two meetings for worship each First-day, 9:30 a.m. and 11 a.m. Telephone 876-6883.

LAWRENCE—45 Avon St., Bible School, 10 a.m., worship 11 a.m., Monthly Meeting first Wednesday 7:30 p.m. Clerk, Mrs. Ruth Melior, 189 Hampshire St., Methuen, Mass. Phone 682-4677.

SOUTH YARMOUTH, CAPE COD—North Main St. Worship and First-day School, 10 a.m. Phone: 432-1131.

WELLESLEY—Meeting, Sunday, 10:30 a.m. at 26 Benvenue Street. Sunday School, 10:45 a.m. Phone: 235-9782.

WEST FALMOUTH, CAPE COD—Rt. 28 A, meeting for worship, Sunday 11 a.m.

WESTPORT—Meeting, Sunday, 10:45 a.m. Central Village, Clerk, J. K. Stewart Kirkaldy. Phone: 636-4711.

WORCESTER—Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone PL 4-3887.

Michigan

ANN ARBOR—Adult discussion, children's classes, 10:00 a.m. Meetings for worship, 9:00 and 11:15 a.m., Meeting House, 1420 Hill St. Clerk, Margaret Winder, 1035 Martin Place. Phone 663-1780.

DETROIT—Meeting, Sunday, 11 a.m., at Friends School in Detroit, 1100 St. Aubin Blvd. Phone 962-6722.

EAST LANSING—Meeting for worship and First-day school Sunday at 3:00 p.m. All Saints Church library, 800 Abbot Road. Call ED 7-0241.

KALAMAZOO—Meeting for worship, 10 a.m.; discussion, 11 a.m., Friends' Meeting House, 508 Denner. Call FI 9-1754.

Minnesota

MINNEAPOLIS—Unprogrammed meeting 9 a.m., First-day School 10 a.m., Programmed meeting 11 a.m., 44th Street and York Ave. So. Phone 926-6159 or 646-0450.

MINNEAPOLIS—Twin Cities; unprogrammed worship, 10:15 a.m., University Y.M.C.A., FE 5-0272.

Missouri

KANSAS CITY—Penn Valley Meeting, 306 West 39th Street, 10:00 a.m. Call HI 4-0888 or CL 2-6958.

ST. LOUIS—Meeting, 2539 Rockford Ave., Rock Hill, 10:30 a.m.; PA 1-0915.

Nebraska

LINCOLN—3319 S. 46th; Ph. 488-4178. Worship, 10 a.m.; Sunday Schools, 10:45.

Nevada

RENO—Meeting Sunday, 11:00 a.m., 3130 Comstock Drive, Reno. Phone 329-4579.

New Hampshire

DOVER—Meeting for worship 11 a.m., Friends Meeting House, 141 Central Ave. Eleanor Dryer, Clerk. 868-9600.

HANOVER—Meeting for worship and First-day School, Friends Meeting House, 29 Rope Ferry Road, 10:45 a.m. Tel. 643-4318, Peter Bien, Clerk, Tel. 643-2432.

MONADNOCK—Meeting for worship 10:45 a.m., Library Hall, Peterborough. Entrance off parking lot.

New Jersey

ATLANTIC CITY—Meeting for worship, 11 a.m.; First-day School, 10:30 a.m., South Carolina and Pacific Avenues.

CROPWELL—Old Marlton Pike, one mile west of Marlton. Meeting for worship, 10:45 a.m. (Except first First-day).

CROSSWICKS—Meeting and First-day School, 10 a.m.

DOVER—First-day School, 10:45 a.m.; worship 11:15 a.m. Quaker Church Rd., just off Rt. 10.

GREENWICH—Friends meeting in historic Greenwich, six miles from Bridgeton. First-day School 10:30 a.m., meeting for worship 11:30 a.m. Visitors welcome.

HADDONFIELD—Friends Avenue and Lake Street. First-day School for all ages at 9:45 a.m. Meeting for worship at 11:00 a.m. Nursery at 9:45 and 11:00. Mid-week meeting for worship Wednesday at 10:00 a.m. Telephone 428-6242 or 429-9186.

MANASQUAN—First-day School, 10 a.m., meeting, 11:15 a.m., Route 35 at Manasquan Circle. Walter Longstreet, Clerk.

MEFORD—Main St. First-day School, 10 a.m. Union St., adult group, 10 a.m., meeting for worship 10:45 a.m.

MONTCLAIR—Park Street & Gordonhurst Avenue. First-day School and worship, 11 a.m. Visitors welcome.

NEW BRUNSWICK—Meeting for worship and First-day School, 11 a.m., Quaker House, 33 Remsen Ave. Phone 545-8283.

PLAINFIELD—First-day School, 9:50 a.m., except summer, meeting for worship, 11 a.m., Watchung Ave., at E. Third St. 757-5736.

PRINCETON—Meeting for worship, 11 a.m., Quaker Rd., near Mercer St. 921-7824.

QUAKERTOWN—Meeting for worship, 11:00 a.m., every First-day. Clerk, Doris Stout, Pittstown, N. J. Phone 735-7784.

RANOCAS—First-day School, 10 a.m., meeting for worship, 11 a.m.

RIDGEWOOD—Meeting for worship and First-day School at 11:00 a.m., 224 Highwood Ave.

SEAVILLE—Meeting for worship, 11 a.m. Main Shore Road, Route 9, Cape May County. Visitors welcome.

SHREWSBURY—First-day School, 10:30 a.m., meeting for worship, 11:00 a.m. (July, August, 10:00 a.m.). Route 35 and Sycamore. Phone 671-2651 or 431-0637.

SUMMIT—Meeting for worship, 11 a.m.; First-day School, 11:15 a.m. At YWCA, Broad and Maples Sts. Visitors welcome.

TRENTON—Meeting for worship, 11 a.m., Hanover and Montgomery Streets. Visitors welcome.

WOODSTOWN—First-day School, 9:45 a.m. Meeting for worship, 11 a.m., N. Main St., Woodstown, N. J. Phone 358-2532.

New Mexico

ALBUQUERQUE—Meeting and First-day School, 10:30 a.m., 815 Girard Blvd., N.E. Marian B. Hoge, Clerk. Phone 255-9011.

LAS VEGAS—828-8th. First-day School, 10 a.m.; discussion 10:45; worship 11:45.

SANTA FE—Meeting, Sundays, 11 a.m., Olive Rush Studio, 630 Canyon Road, Santa Fe.

New York

ALBANY—Worship and First-day School, 11 a.m., 727 Madison Ave.; phone 465-9084.

BUFFALO—Meeting and First-day School, 11 a.m., 72 N. Parade; phone TX 2-8645.

CHAPPAQUA—Quaker Road (Rt. 120). First-day School, 9:45 a.m.; worship, 11 a.m. 914 CE 8-9894 or 914-666-3926.

CLINTON—Meeting, Sundays, 10:30 a.m., Kirkland Art Center, On-the-Park. UL 3-2243.

CORNWALL—Meeting for worship, 11:00 a.m. Rt. 307, off 9W, Quaker Ave. 914-534-2217.

ELMIRA—10:30 a.m. Sundays. For location, phone RE 4-7691.

FARMINGTON—Pastoral Friends meeting: Sunday School 10 a.m.; Morning worship, 11 a.m. Use New York State Thruway exit No. 43 or No. 44. Write for brochure. Pastor, Richard A. Hartman, 140 Church Avenue, Macedon 14502. Phones: parsonage, (315) 986-7881; church, 5559.

LONG ISLAND—Northern Blvd. at Shelter Rock Rd., Manhasset. First-day School, 9:45 a.m.; meeting, 11 a.m. (July, Aug., 10 a.m.)

NEW YORK—First-day meetings for worship, 11 a.m., 15 Rutherford Place, Manhattan 2 Washington Sq. N. Earl Hall, Columbia University 110 Schermerhorn St., Brooklyn 137-16 Northern Blvd., Flushing 3:30 p.m. Riverside Church, 15th Floor Telephone SPing 7-8866 (Mon.-Fri., 9-4) about First-day Schools, Monthly Meetings, suppers, etc.

PURCHASE—Purchase Street (Route 120) at Lake Street, Purchase, New York. First-day School, 10:45 a.m. Meeting, 11 a.m. Clerk, Robert S. Schoomaker, Jr., 27 Ridgeway, White Plains, New York 10605. 914-761-5237.

QUAKER STREET—Worship and First-day School, 11 a.m., Quaker Street Meeting House, Route 7, nr. Duaneburg, Schenectady County.

ROCHESTER—Meeting and First-day School, 11 a.m., 41 Westminster Road.

ROCKLAND—Meeting for worship and First-day School, 11 a.m., 60 Leber Rd., Blauvelt.

SCARSDALE—Meeting for worship and First-day School, 11 a.m., 133 Popham Rd. Clerk, Caroline Malin, 180 East Hartsdale Ave., Hartsdale, N. Y.

SCHENECTADY—Meeting for worship 11:15 a.m.; First-day School 10:30 a.m. YWCA, 44 Washington Avenue.

SYRACUSE—Meeting for worship in Chapel House of Syracuse University, 711 Comstock Avenue, 9:45 a.m., Sunday.

WESTBURY, LONG ISLAND—Unprogrammed meeting for worship 11 a.m. Junior Meeting through High School, 10:45 to 12:15. Jericho Tpk. & Post Avenue. Phone, 516 ED 3-3178.

North Carolina

ASHEVILLE—Meeting, French Broad YWCA, Sunday, 10 a.m. Phone Phillip Neal, 298-0944.

CHAPEL HILL—Meeting for worship and First-day School, 11:00 a.m. Clerk, Robert Gwyn, phone 929-3458.

CHARLOTTE—Meeting for worship, 11 a.m. First-day education classes, 10 a.m. 2039 Vail Avenue; call 525-2501.

DURHAM—Meeting for worship and First-day School, 11 a.m. Clerk, Ernest Hartley, 921 Lambeth Circle (Poplar Apts.), Durham, N. C.

GUILFORD COLLEGE, GREENSBORO—NEW GARDEN FRIENDS MEETING: Unprogrammed meeting, 9:00 church school, 9:45; meeting for worship, 11:00. Clyde Branson, Clerk. Jack Kirk, Pastor.

RALEIGH—Meeting 10 a.m., First-day School 11:15 a.m., King Religious Center, N. C. State University Campus. Dale Hoover, Clerk. Phone 787-5658.

Ohio

CINCINNATI—COMMUNITY FRIENDS MEETING (United), FUM & FGC. Sunday School 9:45; Unprogrammed worship 11:00; 3960 Winding Way, 45229. Phone (513) 861-4353. Byron M. Branson, Clerk, (513) 221-0868.

CLEVELAND—Community Meeting for worship, 7 p.m., at the "Olive Tree" on Case-WRU Campus. John Sharpless, Clerk, 721-3918; 371-9942.

CLEVELAND—Meeting for worship and First-day School, 10:30 a.m., 10916 Magnolia Dr., University Circle area. 421-0200 or 884-2695.

KENT—Meeting for worship and First-day School, 10:30 a.m., 1195 Fairchild Ave., 673-5336.

N. COLUMBUS—Unprogrammed meeting, 10 a.m., 1954 Indianola Ave., AX 9-2728.

SALEM—Wilbur Friends, unprogrammed meeting, First-day School, 9:30 a.m.; meeting 10:30 a.m. Franklin D. Henderson, Clerk.

TOLEDO AREA—Downtown YWCA (11th and Jefferson), 10 a.m. Visitors welcome. First-day School for children. For information call David Taber; 878-6641. In BOWLING GREEN call Briant Lee; 352-5314.

WILMINGTON—Campus Meeting of Wilmington Yearly Meeting. Unprogrammed worship, 10 a.m. First-day School at 11 a.m., in Thomas Kelly Center, Wilmington College. George Bowman, Clerk. Area code 513-382-3172.

WILMINGTON—Programmed meeting, 66 N. Mulberry, 9:30 a.m. Church School; 10:45, meeting for worship.

Oregon

PORTLAND-MULTNOMAH MONTHLY MEETING, 4312 S. E. Stark St. Worship 10 a.m., discussions 11 a.m. Same address, A.F.S.C., Tel., 235-8954.

Pennsylvania

ABINGTON—Greenwood Ave. and Meeting House Road, Jenkintown. First-day School, 10 a.m.; meeting for worship, 11:15 a.m.

BRISTOL—Market & Wood Sts. Meeting for worship, 11 a.m., First-day School, 11:30 a.m. Helen Young, Clerk. Tel. 788-3234.

CHESTER—24th and Chestnut Streets. Meeting for worship, 11 a.m.

CONCORD—at Concordville, on Concord Road one block south of Route 1. Meeting for worship 10:15 - 11:00., First-day School 11:00 - 12:00 a.m.

DOYLESTOWN—East Oakland Avenue. Meeting for worship and First-day School, 11 a.m.

DUNNINGS CREEK—At Fishertown, 10 miles north of Bedford; First-day School, 9:30 a.m., meeting for worship, 10:30 a.m.

FALLS—Main St., Fallsington, Bucks County, First-day School 10 a.m., meeting for worship, 11. No First-day School on first First-day of each month. 5 miles from Pennsylvania, reconstructed manor home of William Penn.

GWYNEDD—Intersection of Sumnetytown Pike and Route 202. First-day School, 10 a.m.; meeting for worship, 11:15 a.m.

HARRISBURG—Meeting and First-day School, 10:30 a.m., 6th and Herr Streets.

HAVERFORD—Buck Lane, between Lancaster Pike and Haverford Road. First-day School 10:30 a.m. Meeting for worship, 10:30 a.m.

HORSHAM—Route 611, Horsham. First-day School 10 a.m., meeting 11 a.m.

LANCASTER—Off U.S. 340, back of Wheatland Shopping Center, 1½ miles west of Lancaster. Meeting and First-day School, 10 a.m.

LANDSOWNE—Landsowne & Stewart Aves. Meeting for worship 11 a.m., First-day School & Adult Discussion 10 a.m.

LEHIGH VALLEY-BETHLEHEM—On route 512 one-half mile north of route 22. Meeting and First-day School, 10 a.m.

LEWISBURG—Vaughn Literature Building library, Bucknell University. Meeting for worship 11 a.m. Sundays. Clerk: Euell Gibbons, 658-8441. Overseer: William Cooper, 523-0391.

MEDIA—125 West Third Street. Meeting for worship, 11 a.m.

MERION—Meetinghouse Lane at Montgomery. Meeting for worship 11 a.m., First-day School 10:30, Adult class 10:20. Baby-sitting 10:15.

MIDDLETOWN—Delaware Co., Route 352 N. of Lima, Pa. Meeting for worship, 11 a.m.

MIDDLETOWN—At Langhorne, 453 West Maple Avenue. First-day School 9:45 a.m., meeting for worship, 11 a.m.

MILLVILLE—Main Street, meeting 10:00 a.m., First-day School, 11:00 a.m. H. Kester, 458-6006.

MUNCY at Pennsdales—Meeting for worship, 11 a.m., Mary Jo Kirk, Clerk. Tel. 546-6252.

NEWTOWN—Bucks Co., near George School. Meeting, 11 a.m. First-day School, 10 a.m. Monthly Meeting, first Fifth-day, 7:30 p.m.

NORRISTOWN—Friends Meeting, Swede & Jacoby Sts. Meeting for worship 10 a.m.

OLD HAVERFORD MEETING—East Eagle Road at Saint Dennis Lane, Havertown. First-day School 10 a.m., meeting for worship 11.

PHILADELPHIA—Meetings, 10:30 a.m., unless specified; telephone LO 8-4111 for information about First-day Schools.

Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m.

Central Philadelphia, Race St. west of 15th. Cheltenham, Jeanes Hospital Grounds, Fox Chase, 11:15 a.m.

Chestnut Hill, 100 E. Mermaid La., 10 a.m.

Fair Hill, Germantown and Cambria, 10 a.m.

Fourth and Arch Sts. Meets jointly with Central Philadelphia until further notice.

Frankford, Penn and Orthodox Sts., 11 a.m.

Frankford, Unity and Wain Streets, 11 a.m.

Germantown Meeting, Coulter Street and Germantown Avenue.

Green Street Meeting, 45 W. School House Lane.

Powelton, 3721 Lancaster Ave., 11 a.m.

University City Worship Group, 32 S. 40th St., at the "Back Bench." 11 a.m.

PITTSBURGH—Meeting for worship and First-day School 10:30 a.m.; adult class 11:45 a.m., 4836 Ellsworth Ave. Mid-week worship session Fourth day 7:30 p.m., at the Meeting House.

PLYMOUTH MEETING—Germantown Pike and Butler Pike. First-day School, 10:15 a.m.; meeting for worship, 11:15 a.m.

RADNOR—Conestoga & Sproul Rds., Ithan. Meeting for worship, and First-day School, 10:30 a.m. Forum 11:15 a.m.

READING—First-day School, 10 a.m., meeting, 11 a.m. 108 North Sixth Street.

STATE COLLEGE—318 South Atherton Street. First-day School, 9:30 a.m.; meeting for worship, 10:45 a.m.

SWARTHMORE—Whittier Place, College campus. Adult Forum, First-day School, 9:45 a.m. Worship, 11:00 a.m.

UNIONTOWN—Meeting, 11 a.m., 51 E. Main Street. Phone 437-5936.

VALLEY—King of Prussia: Rt. 202 and Old Eagle School Road, First-day School and Forum, 10:00 a.m.; Meeting for worship, 11:15 a.m., except for the first Sunday each month, when First-day School and meeting for worship will be held simultaneously at 10 a.m. and monthly meeting will be held at 11:15.

WEST CHESTER—400 N. High St. First-day School, 10:30 a.m., meeting for worship, 10:45 a.m.

WILLISTOWN—Goshen and Warren Roads, Newtown Square, R.D. #1, Pa. Meeting for worship and First-day School, 10 a.m., Forum, 11 a.m.

YARDLEY—North Main St. Meeting for worship 10 a.m., First-day School follows meeting during winter months.

Tennessee

KNOXVILLE—First-day School, 10 a.m., worship, 11 a.m. D. W. Newton, 588-0876.

NASHVILLE—Meeting and First-day School, Sundays, 10:00 a.m., Scarritt College. Phone AL 6-2544.

Texas

AUSTIN—Worship and First-day School, 11 a.m., Forum, 10 a.m., 3014 Washington Square, GL 2-1841. David J. Pino, Clerk, HO 5-6378.

DALLAS—Sunday 10:30 a.m., Adventist Church, 4009 N. Central Expressway, Clerk, Kenneth Carroll, Religion Dept. S.M.U.; FL-2-1846.

HOUSTON—Live Oak Meeting, worship & First-day School, Sundays 11:15 a.m., Univ. of Houston Religion Center, Room 201. Clerk, Allen D. Clark. Phone 729-3756.

Vermont

BENNINGTON—Meeting for worship, 10 a.m. Old Benn. School House, Troy Road, Rt. #9.

BURLINGTON—Worship, 11 a.m., Sunday, back of 179 No. Prospect. Phone 802-862-8449.

Virginia

CHARLOTTESVILLE—Meeting and First-day School, 10 a.m., Hope House, 903 Sixth St., S.E.

LINCOLN—Goose Creek United Meeting. First-day School 10:00 a.m., meeting for worship, 11:00 a.m.

McLEAN—Langley Hill Meeting, Sunday, 10:30 a.m. Junction old Route 123 and Route 193.

RICHMOND—First-day School, 9:45 a.m., meeting 11 a.m., 4500 Kensington Ave. Phone 359-0697.

ROANOKE—Blacksburg—Meeting for worship 1st and 3rd Sunday of month, 11 a.m., Wesley Foundation Bldg., Blacksburg, 2nd and 4th Sunday, Y.W.C.A., Salem, 10:30 a.m. Phone: Roanoke 343-6769.

Washington

SEATTLE—University Friends Meeting, 4001 9th Avenue, N.E. Worship, 10 a.m.; discussion period and First-day School, 11 a.m. Telephone MEIrose 2-7006.

Wisconsin

BELOIT—See Rockford, Illinois.

MADISON—Sunday 10 a.m., Friends House, 2002 Monroe St., 256-2249.

MILWAUKEE—Sunday, 10 a.m.; meeting and First-day School, 3074 N. Maryland, 273-4945.

Coming Events

Friends Journal will be glad to list events of more than local interest if they are submitted at least two weeks in advance of the date of publication.

May

2-4—Southern Appalachian Association, Cumberland Campground, Crossville, Tennessee.

2-4—Centennial celebration, Associated Executive Committee of Friends on Indian Affairs, Wyandotte, Oklahoma. For reservations write: Mamie Frazer, Box 182, Wyandotte, 74370.

2-4—Conference on Latin America, Pendle Hill, Wallingford, Pennsylvania. Leaders: Brady Tyson, George Lakey.

2-5—Ninth General Reunion of Friends in Mexico, Casa de los Amigos, Mexico City. Theme: "Are we as Friends prepared to face the problems of violence around us in a realistic spirit of nonviolence?"

9—"Meet the Press" panel will quiz Edward G. Biester, representative of Eighth Congressional District, on vital issues before the nation. Buckingham Meetinghouse, Labaska, Pennsylvania, 8 P.M., preceded by covered dish supper, 6 P.M. All invited.

June

4—Purchase Quarterly Meeting, Wilton, Connecticut Meetinghouse. Worship, 10:30 A.M., Friends Involvement in Housing Programs, 11:30. Young Friends Program, 10:30: "Drugs and Prison, a First-hand Experience." Junior Quarterly Meeting, 10:30: Film, "Underground Railroad."

9-11—Weekend for Mothers, Pendle Hill, Wallingford, Pennsylvania, Dorothy Cooper, leader. Write for reservations to: Religious Education Committee, 1515 Cherry Street, Philadelphia 19102.

10—Quaker Fair, Plainfield Meetinghouse, New Jersey, 10 A.M. until 4 P.M. Snack bar, items for sale.

14—Walter H. Mohr Lecture, George School, Newtown, Pennsylvania, 7:15 P.M. Speaker Dr. Edgar Z. Friedenberg, sociologist and author of *Coming of Age in America*.

25—"Political Issues, 1969, and Quaker Response." Speaker, George Bliss, associate secretary of Friends Committee on National Legislation. Race Street Meetinghouse, Philadelphia, 11:45 A.M. Bring sandwich and stay for afternoon.

26—Open House-Tea, The McCutcheon,

Boarding and Nursing Home of New York Yearly Meeting, 21 Rockview Avenue, North Plainfield, New Jersey, 2-5 P.M.

30-June 1—Friends Conference on Religion and Psychology, Haverford College, Haverford, Pennsylvania. Dr. Ira Progoff, director of the Institute for Research in Depth Psychology, will lead a weekend of discussions in large and small groups. Topic: "Anger and Personal Growth." Cost: \$25. For reservations write to Susan Yarnell, 5337 Knox Street, Philadelphia.

Announcements

Notices of births, marriages, and deaths are published in Friends Journal without charge. Such notices (preferably typed and containing essential facts) must come from the family or the Meeting.

Births

CADBURY—On March 24, in Albany, New York, a daughter, **ADRIANNE WARDER CADBURY**, to Warder Henry and Julia Margaret Cadbury, members of Albany Monthly Meeting.

PERKINS—On October 2, a daughter, **DAWN LOUISE PERKINS**, to Gary E. and Susan A. Perkins. Her parents and her maternal grandparents, Charles and Delores Applegate, are members of Manasquan Monthly Meeting, New Jersey.

Adoption

ZINDLER—On March 19, a daughter, **HEIDI ANN ZINDLER**, born April 19, 1968, by Herbert G., Jr., and Audrey E. Zindler, of Wappingers Falls, New York. The parents are members of Poughkeepsie Monthly Meeting, New York.

Marriages

BURT-THATCHER—On March 22, in Calgary, Alberta, under the care of Calgary Monthly Meeting, **ELLEN THATCHER**, daughter of Edward P. and Monette H. Thatcher, and **DAN BURT**, son of Ruth Burt. The bride and her parents are members of Eugene Monthly Meeting, Oregon. The bridegroom and his mother are members of Argenta Monthly Meeting, British Columbia. The couple are students in the University of Lethbridge.

PYRON-GEER—On April 5, in Charlottesville, Virginia, **DARDEN ASBURY PYRON** and **MARGUERITE MCGEE GEER**. The bridegroom is a member of Charlottesville Monthly Meeting.

TRAFFORD-FREAS—On February 22, in the Methodist Church, Johnsonburg, New Jersey, **CATHERINE FREAS**, daughter of Mr. and Mrs. Don Freas, and **CHRISTOPHER TUCKER TRAFFORD**, son of Charles W. and Gilette P. Trafford. The bridegroom and his parents are members of Manasquan Monthly Meeting, New Jersey.

Deaths

CHASE—On April 11, in Doylestown, Pennsylvania, **ROBERT S. CHASE**, a member of Doylestown Monthly Meeting. He is survived by his widow, Eleanor Walters

Chase, of Doylestown, a son, Dr. Robert S. Chase, Jr., of Easton, Pennsylvania, and four grandchildren.

HARRIS—On March 11, near Oxaca, Mexico, **ELIZABETH PAGE HARRIS**, aged 79. Under her maiden name, Elizabeth Page, she published a number of historical novels. *The Tree of Liberty* was filmed under the title, "The Howards of Virginia." During the Second World War she was on the staff of American Friends Service Committee. After the war she visited Friends centers in Europe to renew contacts between American and European Quakers. In 1954 she married Dr. Herbert T. Harris, of Basin, Wyoming. She continued to live in Wyoming after his death in 1959 until 1966 when she moved back to her ancestral family home in Manchester, Vermont. She is survived by a sister, Mrs. Bennet F. Schauffer, of Downingtown, Pennsylvania; a stepson, Burton Harris, of Boulder, Colorado; and two step-grandsons: Bert Harris, of Greybill, Wyoming, and Frank Harris, of Boulder.

OAKLEY—Suddenly, on February 14, **CHARLES O. OAKLEY**, aged 69. He was the faithful treasurer and a trustee of Manasquan Monthly Meeting, New Jersey, of which he was a member. He is survived by his wife, Nan B. Oakley, a son, and three grandchildren.

SCHMOE—On March 15, Ruth Pickering Schmoie, aged 80, a longtime member and co-founder of University Monthly Meeting, Seattle. She also was one of the founders of Pacific Yearly Meeting and served two terms as its clerk. She was one of the authors of its Book of Discipline. Her greatest joy, however, was in her friends, her family, and her home. She is survived by her husband, Floyd Schmoie, two sons, two daughters, and fifteen grandchildren.

SHARPLESS—On March 13, after a long illness, **HELEN SHARPLESS**, aged 91, a member of Haverford Monthly Meeting, Pennsylvania. She was the daughter of Isaac Sharpless and the sister of Dr. Frederick Sharpless.

TOMLINSON—On March 20, **ALICE WATERMAN TOMLINSON**, of Langhorne, Pennsylvania, a member of Buckingham Monthly Meeting, Labaska, Pennsylvania, widow of Horace Warner Tomlinson. She was for many years on the Friends Boarding Home Committee of Newtown, Pennsylvania, and was active in local civic organizations.

YODER—Suddenly, on January 27, **CHARLES NEALE YODER**, aged 24. His parents, Charles and Josephine, who survive, are members of Milwaukee Monthly Meeting. He is also survived by a sister, Janica. He was a brilliant student of mathematics and aware of his responsibilities to his fellow man. At the time of his death he was studying mathematical linguistics: Applying the creative potentialities of mathematics to the reducing of language barriers.

The Penington

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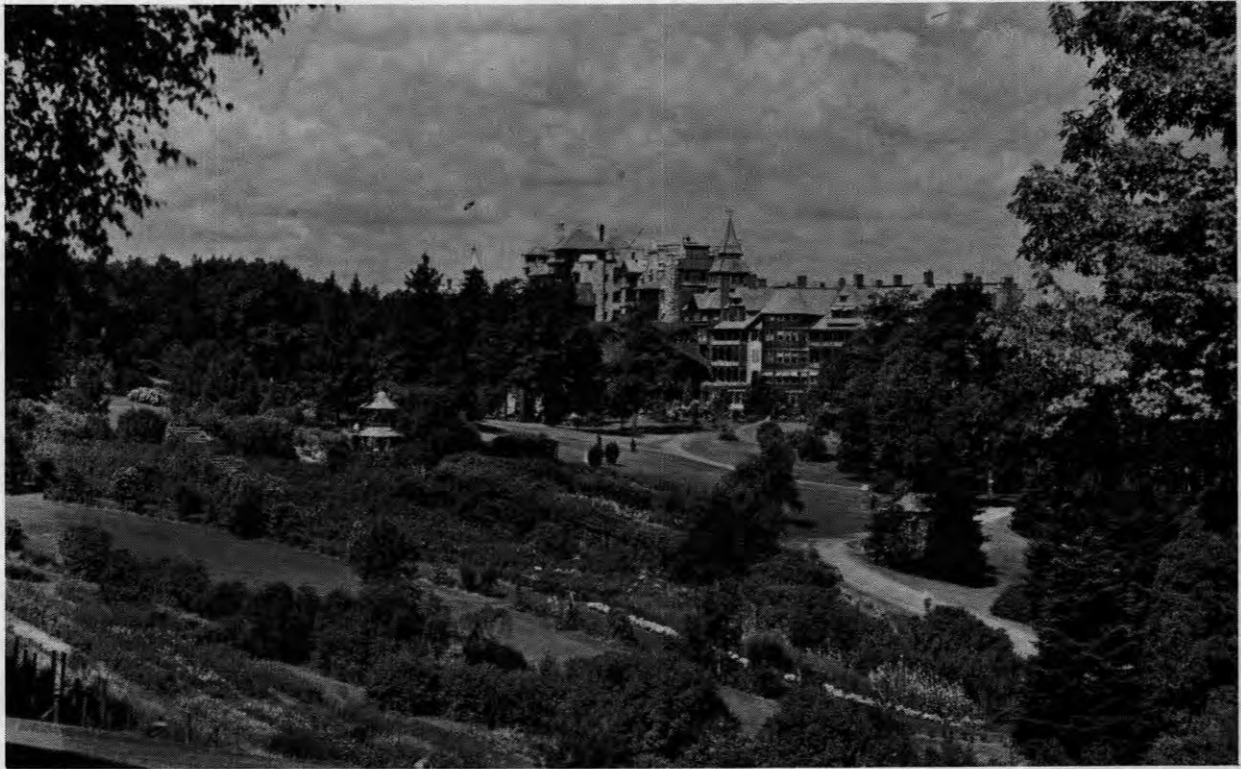
The Quaker residence in a desirable location of New York City—welcomes Friends and friends of Friends. Write or telephone for reservations.

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F

PAST * PRESENT * FUTURE

International Arbitration and World Government



75th Anniversary Commemoration—Lake Mohonk Arbitration Conferences

Friday, June 6

Reminiscences by Louis P. Lochner, world-famous correspondent, author, and attender at the Conferences in 1910 and 1914

"Arbitration and World Government":
(Speaker to be Announced)

Saturday, June 7

International House (New York) Talent Tour
Songs and Dances from Around the World

Meetings on both days, with discussion on Saturday of the influence of the Mohonk Conferences and an assessment of the future of international organization.

For details and reservations write to:

MOHONK CENTENNIAL COMMITTEE
Mohonk Lake
New Paltz, New York 12561